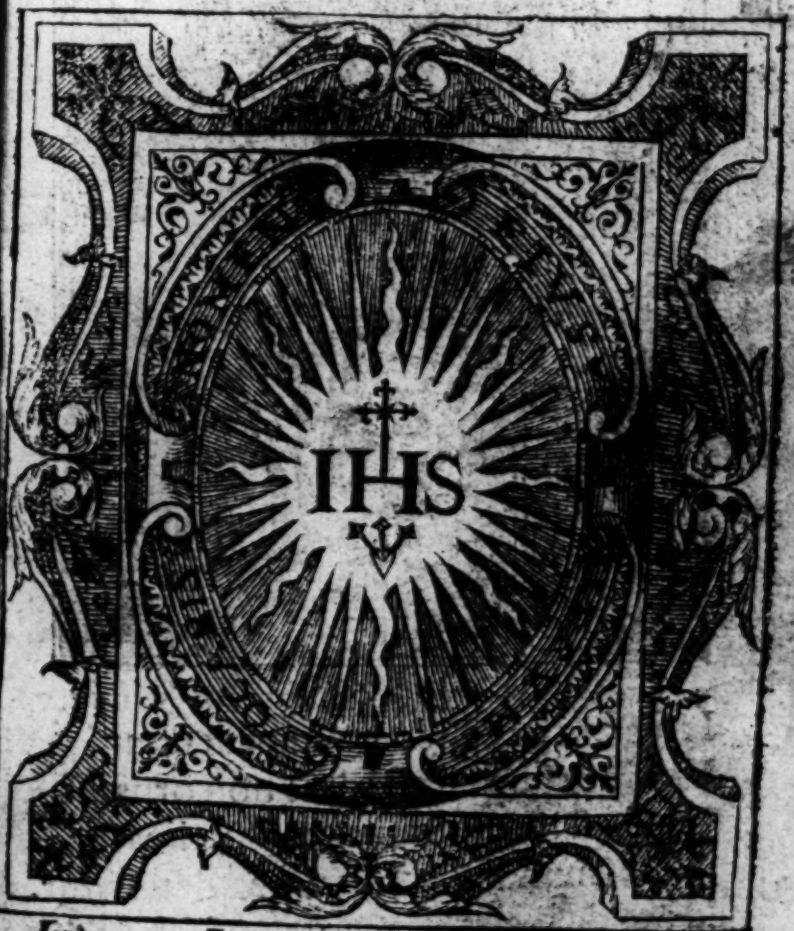
R Furney.

THE CONTEMPTE OF THE VVORLD, AND THE VANITIE thereof, written by the reuerent F. Diego de Stella, of the order of S.Fr. deuided into three bookes,

And of late translated out of Italian into Englishe, vvith conuenient tables in the end of the booke.



In nomine Iesu omne genu flectatur. Philip. 2

Anno domini. 1

O maiestas domini, quantū inclinaris.
Cum Deus ex femina oriri dignaris.
Nūquid in palatiis, rex cœli locaris?
Non, sed in præsepio breui reclinaris.

MUSEUM



Iesus qui angelico cœtu veneratur:
Vestibus purpureis natus non ornatur.
Sed in satis vilibus pannis inclinatur.
Sicq; mundi gloriā pauper' detestatur.

TO MY DEARE AND LOVINGE countreywomen and ſiſters in Chriſt aſſembled together to ſerue God, vnder the holie order of S. Briget in the towne of Rome in Fraunce.

THis diſcourſe treating of the vanitie and contempte of the vvorlde, after I had peruſed, and in myne owne opinion conceyued, a ſpeciall liking thereof: I fell into ſome deſire vvith my ſelfe, to haue it made common, to certaine of my freindes and vvelvvillers, ſuch as I vviſt vvell vvold like of the argument, and vvold be delighted to ſee it vvell & coningly handeled: And becauſe I cold not haue the effect of my deſire, nor they, the fruite of that good, I vviſhed them, except it vvere made communicable by ſome mans trauayle and induſtrie, in reducing it out of the ſpanniſhe or Italian language, (vvherein it vvas firſt vvritten) into our vulgare & mother tongue. I thought good, ſince I vvanted not good vvill, and therto had ſiore of good leyſure, beinge at that tyme ſecluded from all company: (rather then to leaue ſo good a vvorke vndoone, that might tend to the benefite of many) to aduenture vvhat I cold doe my ſelfe therein, and by myne

owne experience to make triall, what a meane diligẽce was able to doe, euẽ in the most vnusuall exercises whereinto when I was entred, being daylie drawen with desire to see so good a worke at an end, & continually entised forward with the sweetenes of the worke & soundnes of the matter, and the good handelinge thereof, I founde no greate difficultie in the attempt, but passed throughe the same, in a moch shorter time, then I supposed it possible for mee (at the first) to haue done.

Thus loue maketh labor light, and harde thinges are made easie by delighte: yea euen the vearie thing it selfe, that this booke intreateth of, which to vs vvoodly men, is of all others the most hard, as that which our corrupted nature most misliketh & abhorreth, is made by loue, not onely easie, but most pleasant and delectable. We see daylie how the wicked and vngodlie, leaue no mischeefe vndone, what daunger so euer they incurre, in the doing thereof, to haue their pleasure, and satisfie their desire, which is caused onely, by the peruerse loue and lewde affection, ouer firmelie fixed vpon the thinges that they fansie and desire. It seemeth that loue alone, is the directer & guyde of all our actions, eyther good, or euill, so as the well, or euill ordering thereof doth make vs eyther good or euill.

Nothing then can be more conuenient for vs, then

hen to haue a good order and methode propoſed,
vvhat is meete to be beloued and folovved, and
vvhat is meete to be deteſted & eſchevved. This
ath bene the teachinge of almightie God hym
elfe, from the begynnynge of the vvorlde. It vvas
he firſt leſſon that hee taughte our father Adam
Paradiſe, vvhen hee gaue hym & order vvhat
e ſholde take, and vvhat hee ſholde refuſe. Both
he lavve & the prophets tended to no other end,
ut to inſtruct the people vvhat they ſhold loue &
lovve, and vvhat they ſhold hate and auoyde.

Our Sauiour Chriſt hym ſelfe comminge in
ſhe to redeeme mankinde, preached no other
ctrine to the vvorld but this. His holy Apoſtles
d teachers ſithence, haue trauayled aboute no
her thinge. The ſcope of all, that hath bene
ther vvell taughte or vvritten in the vvorlde
till this day, hath bene to no other effect, but
ly to inſtructe vs aright, vvhat vvee haue to
ovve, and vvhat to flie, and to preſcribe vs or-
lie meanes, vvhich vvay vve ſhold doe it beſt.

Amongeſt thoſe that haue labored in this
d buſines, and haue beſtovved their trauaills
framyng and cõpilinge ſome neceſſarie vvorke
hich mighte aptlie teach the vvaye to lyue
ell, and to rectefie the mynde of man, in the
fect and true loue of God, and contempt of the
orld, vvhich be as it vvere, tvvo inſeperable cõ-
ions, and haue their connection alvvayes to-

 getether

gether, so as vvee can not loue God, but if vv
contemne the vvorld, nor contemne the vvorld
vvee ought, if vvee loue not God. Amongest
(I say) that haue taken paynes in gods Church
teath the readie vvay to a good lyfe, none ha
(in my small iudgemēt) more happelie atchieue
that vvhich hee hath gone aboute, then the auth
of this booke, vvho leadinge a most religious a
contemplatiue lyfe hym selfe, hath by due obse
uation, and diligent labor, chosen out so ma
good rules & preceptes for that purpose, & ha
us aptlie applied them, and in so good order de
gested them, so bevvtefyinge them vvith apt si
litudes and sentences of holie scripture, to ma
them as vvell healthfull as gratefull, that heard
vvere (I thinke) any vvhere to finde a vvorke
better fruite, and more likelie to profit the re
der.

And as it is novve made familier to o
christian nations abrode, and vvell receyued
thē, so can I not thinke, but that it shall be as
vvellcome to you, vvhen you are once made a
quaynted therevvith, but if the habite that
cometh clothed in, doth seeme ouer rude & ho
for so good a gueſt, remember I pray you, s
from vvhome it cometh and at vvhose handes
hath receyued this simple aray, next to vvh
it göeth that is, to them that haue vvholie, both
acte, and vvill, vtterlie cast of, the desire
vvorl

worldlie conuerſation, ſo as to you the difference not greate, betvvixt a kendall coate, and a purple Roabe, the ſubſtance not the ſhevve, is that which you deſire.

Laſtlie the booke it ſelfe is ſuch as aſketh outvvarde ſettinge out, nor glorious ſhevv of vvordes, the vvhole argument thereof, entreage of nothing els, but onely of the contẽpt of the vvorld, and the vanitie thereof, ſo as it vvere neier agreeable vvith the matter, nor conuenient the perſons, to come either richelie arrayed, or better then meanelie appareled. If the letter ſelfe be trulie expreſſed, and the authors minde thfullie delyuered, I haue that I ſought for, is it that vvhich I trauayled to doe, both for ovvne honeſtie, and the readers ſatiſfaction, vv vvell I haue fulfilled it, let the learned der be Iudge, vnto vvhoſe examination and ſure I referre it. My trauayle herein I haue ore others dedicated vnto you, for that I ught it a meete vvorke for you, and the arment thereof ſo vvell agreeing vvith your proſion. VVherein if you fynde any furtherance meanes of any helpe that doth ariſe to you by ſmall paynes taken herein, I praye you of your ritie, that for my paynes, you vvill afforde parte of your prayers, and by your interceſintreate for mee at goods handes, that vvhiI ſeeke to carrie a candle to gyue others light

I vvalke

I vvalke not in darkenes my ſelfe, and loſe t
comforte of that, vvhich I procure to get for oth
folke, but that if I chaunce to trippe or ſtomble
my vvay (as God knovveth I doe full ofte) yet
may the ſooner by your good healpe recouer m
ſelfe agayne, and eſcape the euerlaſtinge ruyne
my ſoule, ſo as at the laſt after theſe hard ſtorme
be paſt, I may by gods mercie be receyued to ſom
peece of his glory. Fare ye vvell, & God ſend y
the aſsiſtance of his holie ſpirite to conduct you
the ende of your vvell beganne iourney. Ame
From the priſon Aprilis 7. Anno dominj. 158
noſt. capt. 7.

Your faythfull vvell vviller, and
true friende in Chriſt Ieſu.

G. C.

OF THE DESPI-
finge the vanitie of the vvorlde.

The first parte.

Howe that we can neither taste of God, nor enioye any spirituall delighte and diuine comforte, yf first we despise not the vvorld, and the Pleasures therof.

Chap. I.

NO man can serue twoe maisters saith Christ our Sauiour. *Mat. 6.* The comfort that is of God, is sweete and delectable, but this is not for all men, but for those onelie whiche despise the vanities of the worlde. It is impossible to taste of God, and to loue disordinatlie the thinges of this lyfe: All men would gladlie enioye the sweete conuersion of our Lorde, but fewe there be that will forgoe their owne commodities, and willinglie despise the earthlye delightes.

They desyre greatlie to haue the inward comforte of the soule, but with all they desyre to satisfie their owne appetites. But yf thou wilt folowe Christ, thou must denye thy selfe.

Thou must withdrawe thy selfe from the world, yf thou thinkest to enioye God, for God and the world be contrarie, they haue nothinge common betwixte them, neyther maye they inhabite together: cast of therfore the loue of the worlde, yf thou wilt that God shall haue accesse to thy soule: Neyther mayest thou fullie tast of the sweetenes of God, vntill thou doest fynde that the pleasures of the world be waxen bitter vnto the, and vnpleasant. And when thou shalt accompte of these wordlie thinges to be harde and harsh of tast, then shalt thou fynde thy soule disposed to receyue the inward comforte of Iesus Christ. For as it is vnpossible for the with one eie to looke vpward to heauen, and with the other to looke downe warde to the earth: so is it against reason to haue thyne affections here on these earthlie thinges, and enioye withall the spirituall cõfortes of heauen. If thou wilt enioye God it is necessarie for the to depryue thy selfe of all kynde of wordlie & sensuall comforte: That comforte which cometh from man, must needes be vile and of no accõpte, since it hyndreth the comforte whiche cometh from God.

Thou must not seeke for God in the ple-

ſant fieldes, nor in delightſome gardeins, neyther in the pleaſures of this worlde, Synce Moyſes one ſo deare vnto hym, *Exd. 3.* founde hym out amongeſt the thorney buſſhes of harde pennance and ſharpenes of lyfe. Therefore doe thoſe worldlinges neuer deſerue to fynde hym, that doe not ſeeke hym any where, but amongeſt pleaſures and delightes. But flie from all worldlie comforte aſmuch as thou mayeſt and then ſhalt thou be refreſſhed at gods owne hande. Diſpatch all worldlie care frō thy ſoule, to the intent that their maye be place for the loue of God to reſt therein where it maye be ſuerlie planted, and take faſt rootinge.

God would not permitte that his holye *1. Reg. 5.* Arke & the idole Dagon ſhould haue both one Aulter. And allthoughe the Philiſtines did earneſtlie labour to haue it ſo, yet could they neuer bring it to paſſe that they might both abide together. God will not that the Idole of vice, whiche thou doeſt adore, ſhould haue any place there, where as his diuine perſon remayneth: he cōſenteth not that the world and he ſhoulde be adored together.

And therefore yf thou wilt loue God, as thou oughteſt to doe, thou muſt not ſett by the glorie of this worlde. God neuer *Exod. 2.* appeared vnto Moyſes whileſt he remayned in Egipte, no more owghteſt thou to haue any hope of ſeeing hym, whileſt thou liueſt in darkenes of the world. Refuſe the

Pallace of Pharao, despising the honours & vanities in whiche thou liuest, that thou mayest finde in the desert of solitarie lyfe, Exod. 16. (as Moyses did) the helpe of God and his spirituall comfortes.

VVhilest the flesh pottes of Egipte doe sauour well in thy mouth, thou shalt neuer tast of the heauenlie manna. Thy stomack being full of nawghtie humours thou canst neuer receyue the precious foode of heauen. Despise from the bottome of thyne harte, all that is delightfull here vnder heauen, And thou shalt easelie make thy soule thereby, to mounte aboue the heauens, & to receyue the ioyes thereof. Many be desirous to haue respect vnto both, And geuing them selues vnto God, doe yet reserue their wordlie commodities still to them selues. Let it not be greuous vnto the, to seperate thy selfe from thy frendes and kynnesfolke when they doe gyue the any impediment toward the waye to heauen, For God reuealeth not his hidden secrettes vnto thy sowle, in the presence of other witnesses, neyther will he be conuersante with hym that is vnquyet, and is occupyed aboute wordlie busines.

There is none beloued of the worlde, but he that is dryuen away frō Christ: And there is none that is beloued of Christ, but he whome the worlde despiseth. Thou canst not perfectlie loue God but yf thou doe first despise thy selfe, and the worlde for God: And by this mayest thou knowe,

whe ther

whether thou loueſt God, yf thou cõferre the loue that thou beareſt hym, with the loue thou beareſt to the world: for ſo much the more as thou loueſt God, ſo much the leſſe, ſhalt thou eſteeme the worlde.

Our Lorde will not haue our hart deuided, nor parted in peeces, but will haue it whole to hym ſelfe.

And therfore that thou mayeſt not loſe a thing of ſo great a price, eſteme but lightly theſe trãſitorie things. And this is the readie way to get the perfect cõfort of ſpirit.

THAT PERFECT PEACE IS not fovvnd, but of the humble & meeke mynde, vvhiche is not gotten, but by mortification of our ovvne vvilles and by volũtarie ſuffering of vvordlie paine and tribulatiõ for the loue of Chriſt.

CHAP. 2.

I LEAVE vnto yow peace, I gyue you my peace ſaythe our Lord: as long as you ſhall ſerue the worlde, you ſhall allwayes lyue in debate and contention. The loue of carnall thinges is follie, which hindreth vs of thinges ſpirituall. The louers of the world doe lyue in continuall torment. The world ſtill runnethe aboute like a wheele, and in *Io. 14.*

the furie of his turninge, ſlayeth them that loue it moſt of all. The true peace of harte is neuer obteyned by the louers of this world. Loue God and thou ſhalt haue lyfe. Deny thy ſelfe and thou ſhalt haue the true peace. But who is he that getteth perfect peace in deede? He that is humble and lowlie of harte. Purge thyne harte from all malice, and thou ſhalte haue the true and happie peace. Learne to conquer thy ſelfe in euerie thinge, & thou ſhalt haue the inward peace of the mynde. Breake of thy diſordinate appetites: take away thy vayne deſires, and dryue from thee the vnſatiable loue of the world, & then ſhalte thou lyue at peace and quyetnes. No man ſhall then trouble the, nothinge ſhall moleſt the, but thou ſhalt enioye the ſweetenes of ſpirite, & find euen Paradice here vpō the earth.

Pr. 12. Nothinge can happen vnto a iuſt man, that may gyue hym any perturbatiō. Thine owne proper paſſions be they that make warre agaynſte thee, And when thine enemyes be within thee, why cōpleineſt thou of thoſe that are without thee? A greate Lorde is he that can cōmaunde hym ſelfe. The dominiō of our owne will is of wonderfull power & effect, & may doe more, thē all the kings & Emperours of the earth who can by no meanes make their enemyes their frendes as your will can doe being diſpoſed therevnto, in ſubiectinge our vnrulie appetites vnto the ſweete rule of reaſon. The vearie cauſe why iniuries,

aduerſities

duerſities, and all kynde of other tribu-
tiõs annoy thee ſo much, is becauſe thou
doeſt ſeeke how to flie awaye from them,
& to eſcape them. Thou proclaymeſt open
warre againſt them & accõpteſt theim for
thy enemyes, whiche cauſeth them to
worke the al thee diſpleaſure they can. But
if thou faule in league with them, and
begynneſt ónce to loue them, they that
before did gyue thee muche trouble, will
after gyue thee as much comforte.

Sainte Andrew reioyced in his Croſſe,
& that glorious father Sainte Frãcis called
infirmities his ſiſters, whereby we may ſee
how theſe, and other holye men reioyced
in thoſe tribulations which doe ſo muche
offẽd thee. They loued that which thou ſo
much hateſt: And doe thou loue that which
they loued ſynce it lyeth in thy power, &
thou ſhalt thẽ find cõfort in thy tribulatiõs
as they did. If in ſuffering tribulatiõs thou
findeſt the payne greuous vnto the, com-
pleine not of thẽ that perſequute thee, but
rather of thy ſelfe, who hauing free libertie
in the to loue perſequutiõ, wilt not loue it.

Thou muſt conforme thy ſelfe to Ieſus
Chriſt, and loue his Croſſe and Paſſion.
Reſigne thy ſelfe wholie to hym, and loue
that wihche he loueth and then ſhalt thou
finde cõforte & ſweetenes in thoſe thinges
whiche now thou takeſt to be vnſauorie.

Enter into thy ſelfe, and deſtroy within
thee all thy paſſions and worldlie deſires,
and thou ſhalt not haue cauſe to cõpleyne

againſt any man. And yf any thinge ſeem greeuons vnto the, make the reuenge vp thine enemyes within thee, that doe affli thee, and neuer compleyne of thoſe ene mies which are without thee, ſince they c not hurt thee, but by thyne owne conſent.

Like as the moth bred in the cloath, cō ſumeth the ſelfe ſame cloth wherein h breedeth: And in like maner the woorm eateth vp the wood which broughte hy furth & ingendred hym: euen ſo theſe he uie cares whiche ſo much aggreeue thy harte, growe in thee of thyne owne concu piſcence. They take their noriſhement i thee, & at laſt doe cōſume thee, playeng th vypers with thee, which eate their way o of their mothers belly which bread them.

Oh in what peace ſhouldeſt thou reſt, thou wert verelie mortefied? Trew is th ſentence whiche ſayth: That no man is hu but by hym ſelfe.

The greateſt enemy which thow haſt thy ſelfe. All that is good in thee, conſiſte in the vertue of thy mynde, to whiche n man can doe harme, allthowghe he tak away libertie honour, or riches.

And perſequutions doe not onlie no hurt thee, but alſo gyue matter of merite.

Gal. 6. Now yf the glorie of a chriſtian, be th croſſe of Ieſus Chriſt, imbrace it, and the ſhall none trouble thee, nor hurte thee, bu thou ſhalt obteyne the true reſt and quie nes of mynde, and lyue euer after conte tedlie and peaceablie.

BY THE LYFE AND DEATH of our Sauiour Ieſus Chriſt, it is plainly perceyued, vvhether the honour and riches of this vvorld ovvght to be eſteemed or no, VVho being hym ſelfe vearie true god, both by his example and doctrine, teacheth vs vvhich vvaye they haue to take vvhich deſire to goe the ſtreight and direct vvay.

CHAP. 3.

BE ye folowers of Ieſus Chriſt as his welbeloued children ſayth the Apoſtle: let all thy labour and ſtudie be to conforme thy lyfe, to the lyfe of our ſauiour. If wee had no other reaſon for to cõdemne the vanities of the world with all, yet the lyfe of Ieſus Chriſt and the example which he gaue vs here in earth were ſufficient alone to confounde all Chriſtians with all. *Eph. 5.*

It were ſhame for vs to lyue in pleaſure and delight, our great captayne Ioab liuing in great daunger and ignominie. There is not any ſouldier which ſeeth his captayne die before his face, but that he will willinglie alſo put hym ſelfe to the daunger of death forgetting all his former *2. Reg. 11.*

pleasures and delightes. If thou seeke for honour when thou seest thy Captayne generall lyue alltogether without honour, it is a greate token that thou arte not of his bande. And sithence thou reputest thy selfe for a Christian, thou maiest well be asshamed to seeke after the loue of suche vanities as the infidelles delight in. Many be they which call them selues Christians, but there be but few of those whiche followe the lyfe of Christ in deede: in name they agree all together, but in conuersation and behauiour they be verie farr cõtrarie.

If the lyues of many Christians were tried and compared together with the lyfe of our redeemer, as the woorkemã tryeth his woorke by a lyne to finde out the crokednes thereof, It would soone appeare veary manifest, how much our hartes were gone away frõ the true leuell, in the which God did once rightlie settle vs, towardes the loue of those thinges whiche he would haue vs to despice and contemne.

VVhome thinkest thou to knowe more? God, or the world? Now if thou thinkest that God knoweth more, Behould how he chooseth pouertie, and a moste base kynde of lyfe. And this suffiseth for thee to know how much thy lyfe is out of square. Thou goest cleane wyde from the true pathe of heauen yf thou doest disordinatlye seeke after the honours, & riches of this world.

Mat. 4. If the worlde had bene good, and the

honour

honours & riches thereof profitable, our holie redeemer woulde neuer haue commaunded his disciples to despise them. In the litle esteemynge of hym selfe, whileſt he liued here, and in the greate austeritie of his owne lyfe, our Lorde did teach vs, how litle wee ought to make accompte of these worldlie thinges.

The hard maunger in whiche he was layed after his holie birth, condemneth the delicatenes of this life of ours. That stawle sheweth, how vaine the honours and properities of this world are. And those simple cloathes, wherein his diuine maiestie was wrapped, gyue vs well to vnderstande what the riches of this worlde is. *Luc. 2.*

Proceede thorowghe the whole course of his lyfe, and consider also of his death, & thou shalt fynde, that the soonne of God euer that he became mã did allwayes teach vs to despise the world, aswell by the exãple of his lyfe, as by the whole course of his doctrine and teachinge.

VVhen he made that greate sermon of his on the hill he beganne sayinge: Blessed are the poore in spirite for theirs is the kingdome of heauen. *Mat. 5.*

Our Lorde came not into this worlde to vndoe thee, or to ouerthrowe the, but to teache thee the waye to heauen, and to assure thee of thy saluation. If Christ erred not, then erreſt thou: If he chose well, then chooseſt thou ill: And yf he with dishonour, and by sufferring opened vnto thee

the

the gates of glory, without all doubte thou beinge ſuch a frend to honour and vanitie, doeſt take the ſtraight waye to hell.

In great daunger doeſt thou lyue, and muche perill doth thy ſoule run into, yf thou turneſt not back againe from the waye that thou art now entred into, by hating of that which thou doeſt now ſo muche loue. And by determyning to folowe the foote ſteppes of hym that coulde neuer erre. O what an abuſe is this, that a poore ſimple woorme made of earth will nedes be great when the God of all Maieſtie was content hym ſelfe to be ſo liitle.

Oh then thou Chriſtian ſoule yf thou eſpie thy ſpowſe Iſaack walkinge on the ground, thou oughteſt to putt on thy cloke, & couer thee with the veale of ſhamefaſtnes as Rebecca did, bluſſhing for veare ſhame to ſee thy Lorde and Maiſter Ieſus Chriſt to walke on the earth in the cõtẽpt of the world, And thy ſelfe to ſitt mownted alofte vpon thy cammells backe in high honour and power of the worlde.

Gen. 24.

Thou muſte come downe as ſhee did deſpiſinge the honour and vanitie of this preſent worlde, by conforminge thy ſelfe to the lyfe of thy redeemer, ſo as thou mayeſt after enioye with hym the trewe riches and honour which induer for euer.

THE THINGES OF THIS vvorlde allthoughe in apparence they ſeeme good and delightfull, yet are they in deede full of falſehood and vanitie, and that for their inſtabilitie vvee ought not to putt any truſt in them, leſt that in the generall daye of iudgemẽt vve doe in vaine repent vs, that vvee haue loued more thoſe vanities, then God our Creatour.

CHAP. 4.

ALL is vanitie in this world, & nothinge but vanitye is in it ſayth the wyſe man, I haue beholden ſayth he, all that is vnder the ſoonne, & nothinge doe I fynde but vanitie. This worlde is worthelie called in holie ſcripture an Ipocrite, becauſe it hath an exterior apparance of goodnes, and within, it is full of corruption and vanitie. In deede there appeareth ſome ſhew of goodnes in theſe ſenſible thinges, but yet are they but cõuterfeyte & falſe. Neuer ſeeke to faſten the anker of the ſhipp of thyne harte, in the large Seas of worldlie loue. *Eccl. 1.*

The Reedes when they ſhoote out firſt in the ſpringe of the yeare, doe with their freſh greene colour, delight the eyes for a while

a while, but yf thou doe breake them, and looke within them, thou ſhalt find nothing there but emptines and holownes.

Lett not the worlde deceyue thee, nor thyne eyes beguyle thee, by the meanes of this vayne and counterfett bewtie. For trulie yf thou conſider it well, and looke narowlie what is within it, thou ſhalt finde there nothinge but vanitie. If the worlde were to be layed open to the eye, And euerie particuler parte thereof vewed and ſearched out, as the Anotomiſtes vſe to doe the bodies of men, yt woulde ſoone make an open ſhew of all his vanitie. For what ſoeuer is in the worlde, eyther it is paſt, or preſent, or els to come. That which is paſt, is nowe no longer in beinge: That whiche is to come, dependeth all vppon vncertenties: And that which is preſent, is but vnſtable, and to indure but for a moment. It were greate vanitie to truſt in it, and a much more vanitie to make accõpte of the fauours and loue thereof. It is a vanitie to deſire or wiſhe for the honours thereof, And a greater vanitie to eſteeme the riches and pleaſures thereof. It is a vanitie to loue ſuch tranſitorie thinges: And trulie great vanitie to delighte in the corruptible ſubſtance of this worlde. It is vanitie to ſeeke after the wynde of humaine prayſes: vaine be thoſe cares whiche cauſe the to ſerue ſo vnhappie a maiſter as the worlde is. Finallie all is but vanitie, ſauing to loue and ſerue God onlie.

Happie

Happie is he which hath forgotten the orlde: ſuche an one maye lyue in vearie ood comforte, when no care maye take way frō him his good ſpirituall exerciſes ut maye ſtill enioye the ſweetenes and eace of the ſpirite.

It is better to be poore then rich: And etter to be little then greate: And better is to be ignorant with humilitie, then to e learned whith pride and vanitie. That nowledge and thoſe Good gyftes which od beſtoweth on thee, to make thee the ore boundé to ſerue him withall feruour f hart & humilitie: Thow takeſt occaſion y to be more licentious then other men re, and more vayne and prowde.

How much better it is to be little thé reate, the latter day of all ſhall declare in at rigorous and exact iudgement, when e bookes of our conſciences ſhalbe yed all open to the ſhew of all the world: ee woulde then wiſhe that wee had ued god more, and leſſe to haue diſputed f ſubtile and curious queſtions. A pure onſcience ſhall then preuayle thee more, hen thy profounde and moſt learned ſer- ons that thow haſt preached. It ſhall not hen be aſked of vs what wee haue ſaide, ut what wee haue done.

It wilbe more worth at that tyme to haue eſpiſed the vanitie of the world, then to aue folowed the deceytfull delightes & alſe promyſes thereof. Better it would be t that daye, that thow haddeſt done pen-

nance

nance for thy ſynnes, then by fullfillin
thyne appetites here for this ſhorte ſpa
of tyme, be after throwen downe to h
for euer.

Make well thy reckeninge hereof b
tyme: Enter whithin thy ſelfe, and cõſid
how much of thy lyfe thou haſt beſtowe
vpon the world, And how little there
agayne thou haſt geuẽ to God, which ga
it thee to ſerue hym wthall. VVhat is b
come of ſo many yeares which are paſſe
wthout any proffit at all? what commodi
haſt thou taken of all the tyme where
thou haſt ſerued the worlde? The ty
paſſed can not now be called backe again

The dayes of thy lyfe doe paſſe away,
thow thinkeſt not thereon, and death ſt
wayteth on thee. VVhat haſt thou o
that thow haſt done? In thy frendes tho
haſt founde no fidelitie, In them that tho
haſt done good vnto, thou haſt founde i
gratitude. And in the moſte parte of m
thou haſt found falſehood & diſſimulati
Behould here now, how thou haſt loſt wh
ſoeuer thou haſt done heretofore. Th
litle pleaſure that thou haſte reaped by t
worlde, And all that whereof nowe tho
doeſt lament thee, doe both cal & euen cr
vnto thee that God is he whom thou onl
oughteſt to haue ſerued and loued. Tho
looſeſt all thy trauailes and labours whi
thou doeſt not beſtowe in the onelie ſe
uice of Ieſus Chriſt. That time doth one
profit tho which thou haſt ſpent in his ſe

e,for all the residue is nowghte worth
o thee:It is nothinge but euen a meere
itie.

If thou consider,& doest well remem-
thee how much tyme of thy lyfe thou
t lost in the pleasinge and contentinge
hese vngratefull persons whome thou
t so muche folowed,thou must needes
epe and lament for that parte of thy life
ich is passed,And procure all that thou
yest to serue thy Creatour for the ty-
that is to come.And that whiche thou
uldest haue wisshed to haue done in the
ne passed(whiche is not to be recoue-
d,) Endeuour thy selfe nowe so to doe
reafter,that by thy diligent seruinge of
m thou mayest wholie gayne the tyme
t is to come to be spent oflelie in his
uice.

It is a greate vanitie to spend thy tyme
pleasinge of men.Resigne vp thy appe-
es, and doe awaye thyne affections,And
then thou wilt esteme as nothinge
that whiche nowe seemeth so-
methinge vnto the.

VVHOSOEVER VVILL KNOVV
hovv vayne theſe vvorldlie thing
are, muſte not onelie conſider the
gynnyng of them, but vvaye vvith
the end of them, vvhich is allvva
accõpanied vvith bitternes & ſorov

CHAP. 5.

Pſa. 3. THere be many which wal
of whome I toulde you,
now doe tell you it we
ping, which are enemyes
the Croſſe of Chriſt, wh
end is deſtruction ſay
the Apoſtle: The end of thoſe that loue
world (as Sainte Paul ſaieth) is death & p
ditiõ. Doe not ioine thy ſelfe in league v
thoſe perſons which the worlde doth o
vnto thee, for thou ſhalt be drawẽ to fol
the vanities of their deceiptes. The plea
res which it preſẽteth vnto the, be the v
rie meſſengers of death. Flie from the
teringe falſehood thereof, for feare
thou be taken in his ſnares. Looke not
that which is preſẽt, but cõſider withal
which is to come. Be diligent in the ob
uinge that whiche alwayes foloweth a
ſinne: And waying thẽ that which is pre
with that which is to come, thou wilt fa
into a hatred of all the pleaſures and va

which this worlde ſetteth before thee, llure the with all.

Our lyues be as it were Ryuers which run into the Sea of death: The waters e ryuers are ſweet & freſh but the end hem is to enter into the brackiſhe & r waters of the Sea. Lyfe is a ſweete ge to them that doe loue it, but when h doth come then will it be bitter. The of thoſe ſweete waters of the Ryuer is made bitter by the Sea that it runneth Euen ſo is the end of mans lyfe vearie rnes in deede. The vanities whiche worldlie folkes doe delight in with- ll doubte will end in ſorowe and in : They begynne in weale, but they end in woe, the entree is pleaſant, but oing out is verie vnpleaſant.

f thou wilt but conſider well, how e the torment is more then the plea- , thou wilt willinglie renownce all vanities: And thé ſhalt thou not faule the fault whiche cauſeth thy ſorow & enteth thy conſcience. That whiche hteth is but ſhorte, and that whiche enteth is euerlaſtinge. Let not theſe ies draw the which this faulſe world eth the, But rather conſider deepelie revnto they doe tende. God ſaith, Your ing ſhalbe torned into mourning, and pleaſures into teares, your laughinge e mingled with ſorow, and the end of mirth ſhalbe ouertaken with lamen- n. *Amos. 9.* *Prou. 14.*

That

That great image which appeared
Danie. 2 Nabuchodonozer, had an head of go
but the feete were all of earth. This w
hath lykewyſe his begynnynge riche
bewtifull to the eye, whiche is that w
worldlie folke deſire, But they will
looke ſo low as the feet, which be of e
They conſider not the end thereof wh
is all ruefull and vnpleaſant to behol
But looke thou vnto that whiche ha
end, and thou ſhalt allwayes lyue wi
end. Behould not ſo much what thou
what thou ſhalt hereafter be. Conſide
ſo muche this preſent bewtie, as the
end that this bewtie bringeth the vn
not occupyed ſtill in that which is pr
but way well what is to folowe after
leeue me, all thyne euill groweth of
that thou remembreſt thee not of the
of ſynne when thou arte entred int
begynnynge thereof: but thou haſte
oner taſted of the ſweete pleaſures th
but it begynneth ſtraight wayes to la
ne abhominacions to thy chardge.
Thren. 1. Prophet Iheremy not without cauſe
vpon Hieruſalem ſayinge: Her filth w
her feete, and ſhee would not reme
her latter end. In the feete which is th
end of ſinne, had ſhe her vncleanne
filthines: The ſottiſhe ſowle cleane f
her latter end, and remembred onl
begynnynge, And hauing her eyes f
xed vpō the vaine ornamētes of her
would neuer enter into the cōſidera

ete, which is the laſt end of all. The
why our redeemer wept vpō Hieru-
as for that it knewe not the miſeries *Luc. 9.*
ere to faule vpō it. It is a thing much
aměted, that this preſēt tyme ſhould
h be accompted on, that the greefe
vnto this worldlie pleaſure tēdeth
ſo cleane be forgotten. And there-
id our Sauiour Ieſus Chriſt weepe,
uch as Hieruſalem being lulled a
with the ſhorte pleaſures that were
t, neuer ſo much as once thoughte
ſorowes which were to folow after.
uch to be lamented to ſee the ſo de-
d, as not to care at all for the euill
hich theſe preſent pleaſures and de-
s doe lead thee vnto at the laſt. Be
ou led with that whiche appeareth
hyne eye at the begynnynge, but
to knowe & vnderſtande that which
olowe after.

not thyne appetite haue power and
nyon ouer the, whiche is but an
nce of reaſon, and no true reaſon in
, and is receyued by thy will before
ell conſidered by thyne vnderſtan-
. And ſynce thou knoweſt now howe
the end of this worlde is, make no
accompte of the pleaſures thereof.
ot thy deſires exceede thyne vnder-
nge: cōmonlie men make more ac-
te of that whiche is paſſed, then of
hiche is to come. After the good co-
the euill, And after theſe worldlie
pleaſu-

pleaſures, ſuccede bitter ſorowes.

The common cuſtome of the w
is, to gyue a good dynner firſt, and a
ſupper afterwarde. Euerie one vſeth
the beſt wyne on the table firſt, A
ter, that whiche is of the meaner ſo
ſayde the Stewarde of the Mariage fe
Ioh. 2. Cane in Galile. So is it lykewyſe the
mon guyſe of the world, to begynne
ioy, & end with ſorow after. But at the
where Ieſus Chriſt is preſent hym ſel
is all cõtrarie, for he gyueth trouble i
begyninge, and after great comforte
cõſolation. The pleaſant begynninge
couer the euill whiche is in the w
which the end doth afterwarde diſc
1. Theſſ. 5 VVhen they ſhall talke and crie out p
and ſecuritie moſt of all, then ſhall ſod
lie come ruyne & deſtruction vpõ t

The perfectiõ of any thinge is kno
allwayes by the end: Suche as the en
ſuche are likewyſe the thinges that
delighteſt in. The end of pleaſures, is
ment, The end of much eatinge, is inf
tie, And the ende of this lyfe that
delighteſt ſo muche in, is nothing
but woormes and Aſhes. The end
and concluſion of euerie mor-
tall ſinne, ſhalbe great and
euerlaſting torment.

VVYSE MAN OVVGHTE alvvayes diligentlye to conſider the end of his actions, to the intent that knowinge the filthie ende that ſynne bringeth vvith it, he maye vvell take heede and bevvare thereof.

CHAP. 6.

MAN being once in honour and knew it not was cõpared vnto the vnreaſonable beaſtes, and is become like vnto thẽ, ſayth the Prophet Dauid: God gyue vnto man reaſon and prudence to ſee and conſider what was after for to be, and what end theſe vanities of the world did tend vnto, he would not take opportunitie and benefite thereof, but onely beheld the preſẽt honour he ſtoode in, and did forgett the bitter payne of the repentinge therefrome: He remembred the pleaſure that he had before his eyes, and thought nothing on the payne that was to follow after: yea the payne was euen vpõ him before he remembred it, or aduyſed himſelfe of it. Eccleſiaſticus ſayth, I ſayed of the ſonnes of men that God ſhould make proofe of them, and trye whether they were like vnto the beaſtes, or no. God made vnto them apparell of the ſkynnes of beaſtes after *Pſal. 48.* *Eccle. 3.* *Geneſ. 3.*

pleaſures, ſuccede bitter ſorowes.

The common cuſtome of the world is, to gyue a good dynner firſt, and an euil ſupper afterwarde. Euerie one vſeth to ſe the beſt wyne on the table firſt, And af ter, that whiche is of the meaner ſorte: ſ ſayde the Stewarde of the Mariage feaſt

Ioh. 2. Cane in Galile. So is it lykewyſe the com mon guyſe of the world, to begynne wit ioy, & end with ſorow after. But at the fea where Ieſus Chriſt is prẽſent hym ſelfe, is all cõtrarie, for he gyueth trouble in th begyninge, and after great comforte an cõſolation. The pleaſant begynninges do couer the euill whiche is in the world which the end doth afterwarde diſcoue

1. Theſſ. 5 VVhen they ſhall talke and crie out peac and ſecuritie moſt of all, then ſhall ſode lie come ruyne & deſtruction vpõ the

The perfectiõ of any thinge is knowe allwayes by the end: Suche as the ende ſuche are likewyſe the thinges that tho delighteſt in. The end of pleaſures, is to ment, The end of much eatinge, is infirm tie, And the ende of this lyfe that tho delighteſt ſo muche in, is nothinge but woormes and Aſhes. The end and concluſion of euerie mor tali ſinne, ſhalbe great and euerlaſting torment.

WYSE MAN OVGHTE allwayes diligentlye to conſider the end of his actions, to the intent that knowinge the filthie ende that ſynne bringeth with it, he maye well take heede and beware thereof.

CHAP. 6.

MAN being once in honour and knew it not was cõpared vnto the vnreaſonable beaſtes, and is become like vnto thẽ, ſayth the Prophet Dauid: God gyge vnto man reaſon and prudence to eſee and conſider what was after for to ne, and what end theſe vanities of the rld did tend vnto, he would not take oportunitie and benefite thereof, but ie beheld the preſẽt honour he ſtoode nd did forgett the bitter payne of the artinge therefrome: He remembred pleaſure that he had before his eyes, thought nothing on the payne that was olow after: yea the payne was euen vpõ n before he remembred it, or aduyſed n of it. Eccleſiaſticus ſayth, I ſayed of ſonnes of men that God ſhould make ofe of them, and trye whether they e like vnto the beaſtes, or no. God maAdã apparell of the ſkynnes of beaſtes after *Pſal.* 48. *Eccle.* 3. *Geneſ.* 3.

after his ſynne, to declare thereby vn
hym, that he was by his faulte made li
vnto them.

The ſynner offendeth God, and as ſoo
as he hath done, he wiſheth that he had n
uer offended hym, ſynce by experience
findeth how full of malignitie the wor
is, and how ſorow is ſtill ioyned vnto pl
ſure, But why cõſidered he not this bef
he ſynned?

It is the propertie of a wyſeman to co
ſider thinges in the begynninge, And o
foole to aduiſe him ſelfe when it is to l
A wyſe man bethinketh him firſt, but
foole ſayth: I thought not thereon at all
thou woldeſt thinke beforehande of
vnpleaſant ende whiche theſe world
thinges doe bring with them, thou ſho
deſt haue no cauſe of repẽtance after. T
Pſal. 118. Prophet Dauid ſayth. I thought vpon
wayes, and I retourned back from the
that I was wa'kinge in. Of the thinkin
of the end of ſynne, groweth the deſire
forſake ſinne, & to retorne againe to ke
the commaundementes of God.

If thou ſhouldeſt paſſe by a waye
the whiche it had bene toulde the be
that theues & murderers did haunt, wo
deſt thou not forſake thine intended w
and take ſome other? In the waye of th
pleaſures which now thou art entred i
there be theeues which ſeeke to deſt
the grace of God in thee, & to take aw
frõ thee thy meanes of meriting: Take

coun

ouncell with thee, and turne the backe gayne yf thou wilt eſcape death. Affone s temptatiō beginneth to aſſayle thee, cō- der the way that it leadeth the vnto, And f thou occupyeſt thyne vnderſtandinge ell in the remembringe therof, I doubte ot, but that thou wilt ſoone turne backe gayne.

The Apoſtle ſayeth, That the reward of nne is death. Iacob & Eſau, were in their *Rom. 6.* *Gene. 25.* others wombe together, and contended gether whiche of them ſhoulde come rth firſt, and when they were borne Ia- b tooke Eſau by the ſole of the foote. he head is the firſt and principall parte man, and the foote is the laſt and extre- eſt parte of all the whole man. And this the difference betwixt euill men and od: The good doe take vice by the foote nd the wicked take it by the heade. The icked imbrace all kynde of pleaſures, nours & vanities, And looke not toward e end of theſe matters: But the good ke the world by the foote, and doe con- er the bitter end of all theſe pleaſures.

The pleaſures and proſperities of this rlde, doe ſhyne brighte like a burninge ndle, whileſt the flame thereof dothe t, but whē the ſubſtāce therof is waſted, ndeth with a ſmoke and an euill ſa- ur. And euen ſo doe all theſe worldlie aſures end. And allthowgh the ſhynyng his vanitie doth nowe for a tyme de- nt thee, yet deceyue not thy ſelfe, for in

the end it will breede thee great afflictio
and much remorſe of mynde.

Pſal. 67. In the Pſalme it is writen, As the ſmok
cõſumeth, ſo doe all ſinners vannyſh awa
frõ the face of God, And as wax cõſume
at the fier ſo do ſinners cõſume & periſh
the preſence of God. If thou be wyſe tho
wilt prouide for that which is to come.

That which hath bene, is an iuſtructio
of that which is to come. Remember ſay
Rom. 6. the Apoſtle, the thinges that are paſſed,
conſider thereby what is to folow afte
what proffit (ſayth he,) haſt thou reape
of all thoſe thinges wheroof thou art no
aſhamed? Reduce in to thy memorie ho
vnfruitfull the tyme which thou haſt ſp
in the worlde hath bene vnto thee. A
looke thou retorne not agayne to thy fo
mer follies. Allthoughe thou doe lyue
the greateſt glorie of the worlde,
thinke that it muſt ſoone haue an end. T
vayne muſte thoſe worldlie pleaſures
which haue ſo vayne an end.

Pſal 77. The Prophet Dauid ſayth, They h
yet in their mouthes, their meate, and t
anger of God fell downe vppon the
Theſe worldlie men likewyſe begynne
ſooner to taſt of the vayne pleaſures
this life, but the Iuſtice of God doth co
vpon them, and chaſtiſe them for th
ſinnes. And ſince that afflictiõ is thus i
ned to all worldlie thinges, conſider
end in the begynnynge: and forſake
the vanities theroof betymes.

H

HOVV MAN OVVHGT NOT to muche to be aggreeued vvhen men doe murmure against hym: Nor reioyce ouermuche of prayses that be gyuen vnto hym, for before the face of God, the iudgemēts of men doe neither hurt, nor goad.

CHAP. 7.

CAST thy care vpon God (sayth the prophet) and he will releue the. Let all thy care be to please God, and thē thou shalt not be lifted vp with the vayne prayses of men, nor beaten downe or troubled when they speake euill of the. Psal. 54.

The occasion whie their euill speeches doe offend the, is because thou pretendest with thy selfe to please and content them. And the cause for which their prayses doe so much delight the, is for that thou desirest to haue them maintayne a good opinion of the. Oh that thou wouldest desire nought els but to please God, and to fulfill his holie will, and then should all thinges be well with the: Oh how litle accompte wouldest thou then make of these wordes whiche doe now so much woorke with in thee. Labour to content none, but hym.

alone,and then ſhalt thou lyue quiet and contented.Nothinge ſhall then offend the, but that whiche ſhall offend hym, nor any thinge delighte the, but that whiche delighteth hym,And ſo ſhalt thou be cõforted contynuallie in puritie of conſcience.

It is meere vanitie for the to make accompte of the fonde & raſhe iudgementes of men, yf it ſtande well betweene God and the.

There haue bene many whiche the worlde hath made vearie muche of, who now doe lye full lowe in hell, And diuers other there are, whiche haue bene taken for fooles,that doe enioye the euerlaſting glorie of heauẽ.And ſince it is thus,neuer take thou any glorie in the prayſe of men, allthough they commende the neuer ſo muche,neither doe thou diſpayre or miſtruſt thy ſelfe for any euill opinion the world hath of thee.If they commend thee worthelie for that good whiche is in thee, be not thou prowde therof,for if they ſaw ſuch ſecret defectes in thee, as thou findeſt in thy ſelfe,they would cõmend thee nothing at all.And yf they doe prayſe thee for theſe vertues whiche thou haſte not procure to haue thẽ,that the world bene deceyued in the. And yf they haue cauſe in truth to murmure againſt thee, ſeeke thou to amẽde thy ſelfe.And if they iudge amiſſe of the, thou muſt remember that they are but men, and that muche harme they cãnot doe the,but rather ſome good if tho

f thou haue patiẽce withall. If Allmightie God would aſke the opinion of men, and haue a conſultacion with them, before he eyther call thee to heauen, or condemne the to hell, It were good pollicie then for thee to currie fauour with them, and ſeke to be eſteemed for a vearie Saint amongeſt them: But ſynce he will haue the alone face to face before him, And thy ſoule and he ſhall enter into accompte together of all matters, it is but vearie vanitie, to make accompte of the iudgementes of men, & to deſire to haue their prayſes, for God meaneth not to take their opiniõ in the matter, neither ſhall any queſtiõ be aſked them of the, for they haue no voyce therein at all. And allthoughe they take their pleaſures in talkinge of the, yet is not God directed by their ſayinges, but by that vhich he ſhall fynd in thyne owne conſcience. VVhat woulde it auayle thee before God, yf all the worlde ſhoulde ſaye thou wert a Saincte, and deſeruedeſt glorie, And God hym ſelfe that is onelie to iudge thee, doth fynde the with a ſpotted cõſcience? And lykewyſe yf all the world ſhould cõdemne the, yf thou be founde to be gods frende, what can their reprobacõ doe the harme? Not he whome they reproue is reproued before God, nor all that they doe. allow is accepted before God.

Their iudgementes be vaine, they know not the hartes nor the deſerts of mẽ: They can not enter into the ſoule of man, and

therefore they are moſt cõmenlie deceyued. They them ſelues gyue not grace, and therefore they can gyue no glorie, neither reſteth it in their power eyther to condemne the, or to ſaue the. And yf all the men in the worlde were thy frendes, they ſhall neuer be able to prolonge thy lyfe for one hower, no more ſhall they be able to delyuer thee from the rigorous iudgemẽts of God.

Oh how much better will it be for the in the hower of thy death to haue God for thy frende, then to ſpend thy whole lyfe in ſeekinge to pleaſe the kinges and Princes of the earth, who thoughe they doe loue the neuer ſo muche, ſhall not at that tyme be able to doe any thinge for the.

This councell will I here gyue the. Doe not take any greefe, yf in doeing thy duetie the worlde doth murmure againſt the, neither take thou any payne to pleaſe the worlde, to wynne thereby their prayſe agayne, for all this is but vanitie and loſſe of tyme. But rather lifte vp thyne harte to God, and with all thy force procure to pleaſe and to content hym alone, and ſhut vp all thy ſenſes from hearing and harkeninge after the vayne blaſtes of this vnhappie worlde.

SINCE EVERIE ONE OF VS must be iudged by God hym ſelfe, vvho is the onlie ſearcher of harts: vve ought not to make any reckenynge of mens vvordes, but labour to haue a cleare conſcience before hym.

CHAP. 8.

I MAKE but ſmall accompte to be iudged of you, ſayth Saincte Paule, for he that muſt iudge me is God hym ſelfe. Iudge not before the tyme, vntill our Lorde doe come, who wil lighte the ſecrettes that are hidden in darkenes, & will make manifeſt the inward parte of our harts, & then ſhall euerie one receiue his praiſe at gods hãde: This ſayde Sainte Paule in the contemnynge of the ſayinges and opiniõs of men. God knoweth the hartes, and ſeeth what euerie one is. At the hower of death it will appeare, who is good, and who is euill: we neede not care for the iudgementes of men, Let vs ſeeke how to pleaſe God onely. Thoſe which doe runne at Tilte to breake their ſtaues, doe make no accõpte of the prayſe or diſprayſe of the ignorante peoples iudgementes, which doe looke on: They reſpect onely the iudgement of *1 Cor. 4.*

thoſe which are to geue the pryces to the beſte runner: Euen ſo oughteſt thou to neclecte the prayſe or diſprayſe of men, and onely ſeeke to haue all thy care in pleaſinge of God that muſt iudge thee. If thou doe trauayle and take payne here, it is he which ſeeth all, and of his owne hande ſhalte thou receaue thy rewarde. Loue thou the veritie, and not the ſayings of men, who are for the moſt part moued eyther with loue or with hatred, not cõſidering what is in mã worthie eyther to be loued or miſlyked. Be not thou trowbled, nor take any greefe thereof at all, that ſome folke haue of thee an euill opinion.

Arte thou better then Ieſus Chriſt? Reade in the Ghoſpell and thou ſhalt find *Math.27.* that ſome called him a deceauer of the *Iohn.8.* people, ſome a Samaritane, and one that was poſſeſſed with the deuill. Some ſayde that he was not a man of God, ſince that he kept not the feaſt dayes: Other anſwered agayne, *Iohn. 9.* how coulde he doe ſo many miracles being a ſinner? In ſo much that S. Iohn ſayth. There was there-vppon a great ſciſme and diuiſion amongeſt them. Now yf of our Sauiour him ſelfe, who was all holines, and goodnes, there were ſo many opinions of men, why art thou ſo prowde, that heing ſo full of ſo many and ſundrie kyndes of imperfectiõs, wouldeſt yet that euerie one ſhoulde allowe of thy doinges & cõmend thee. If of our moſt innocẽt Lord there were ſo many thoughtes

of

men, why wouldeſt thou, that all men ould ſounde furth thy prayſes with one outh? If thou beinge a veſſell full of all etchednes & iniquitie art yet of many mmended, lett it not diſpleaſe thee, or eeue thee, that there be ſome agayne hich ſpeake litle good of thee.

There is not any ſo good, or ſo holie this worlde, whoſe lyfe is of all men mmended, neyther is there any mans oorke ſo well inſtified, but that the cked will mumure at it. It were a fowle our, not to vſe vertue in reſpect of any nge that the worlde can ſaye againſt it. t thy lyfe be neuer ſo holie, there will t wante ſome, which will ſpeake againſt And yf thou be ſo light as to be moued th all that men ſaye of thee, thou ſhalt uer doe any woorke that good is.

The poore blinde man that ſat by the ye ſyde at Iherico calling vpon Ieſus riſt to helpe him, wanted not ſome that nde faulte with hym: But he the more ey founde faulte with hym, the more he rſeuered in cawlinge vpon hym. It is poſſible to refrayne the tonges of the cked and the malignante people. LUC 18.

Draw thou neare vnto God and folow e way of vertue, and cõtynue in it when ou haſt begonne it, not making any ac-mpte of the wordes of idle felowes, hich haue no other buſines, but to gloſe on other mens intentions, and to inter-ete amiſſe of their neighbours doinges,

It were a readie waye for thee to mak
thee to looſe thy wittes yf thou ſhoulde
gyue eare and make accompte of all th
the people talketh: Endeuour thy ſelf
contynuallie to pleaſe God,and to fullfi
his will,for all the reſt is but vanitie an
affliction of mynde.

LET EVERIE ONE LABOVR to doe good onelie to pleaſe God vvil all,and not for the deſire of vvorldl prayſe,yf he looke to be revvarded f his vvell doinge.

CHAP. 9.

Mat 6. BEVVARE that you doe no your woorkes (ſayeth ou Lorde) to the intent to b ſeene of mé. And allthough our Sauiour ſaieth likewy in another place: Let you *Mat. 5.* light ſo ſhyne before men,that they may ſee your good woorkes,yet was it not hi will for all that wee ſhoulde ſeeke ou owne prayſe, but the glorie and honou of God,And therefore he added ſayinge to the intent that they maye glorifie you father which is in heauen.He that doth good woorke becauſe he would be pray ſed for the doinge of it,ſeeketh not god

glori

lorie, but his owne.

God doth not prohibite vs to doe good penlie, but he would that our intention houlde be ſecret. He commaundeth theo ot to ſeeke thyne owne prayſe, but in the ood whiche thou ſhalt doe, to ſeeke to leaſe hym.

If thou commit the treaſour of thy oorkes to an other mans mouth, It is thé o longer in thine owne power eyther to eepe it, or to looſe it. Keepe thyne owne eaſour thy ſelfe, and hyde priuelie the ches of thy vertues, vnleſſe thou wilt let atterers ſpoyle thee quyte of them.

Kynge Ezechias, becauſe he ſhewed his 4. Reg. 20
reaſure to the Embaſſatours of the kinge f Babilon, he was greuouſlie puniſhed herefore. Doe not publiſhe abrode thy ood woorkes whiche thou doeſt, leſt hou be punniſhed by God for a vaine & n arrogant perſon. Seeke not for the re-ard of thy well woorking in this world, eſt thou looſe thereby thy rewarde in eauen, and that the Iudge doe ſaye vnto hee at the iudgement daye. Thou haſt re- Mat. 6.
eyued thy reward all readie.

Be not thou deſirours to be iuſtified y men, for yf thine owne conſcience doe ccuſe the, what auayleth thee then their ayne prayſes. Flie from beinge prayſed, eſt thou be deceyued, And ſo looſe the herite of thy good worke.

Let not the prayſes of men, nor the fa-ours of thoſe whiche are mightie, any thinge

thinge moue thee,or delight thee, for all ſuch thinges as doe ſeperate thee from the cheefeſt felicitie of all, be bothe vearie vaine.and verie daungerous.

Of woordes make thou no accompte at all,for wyſemen waye more thy workes them thy wordes. A good worke is praiſe worthie of it ſelfe, and they that ſeeke after wordes, ſhall nothinge finde at the laſt. The vertue that is wroughte in God ſhall receiue reward at the hand of God. If thou wilt cõmit thy life vnto the mouthes of mẽ,thou ſhalt neuer be quiet nor at reſt amongeſt them, for ſometyme thou ſhalt be of good accompte amongeſt them,and ſome tyme agayne thou ſhalt be no bodie, as their fanſies ſerue them. The good and iuſt man is not moued with fayre woordes but ſeeketh all that he can to pleaſe God alone.

Retorne and looke into thyne owne conſciẽce,where thou ſhalte fynde recorded the vearie truth of that whiche thou art in deede. There ſhalt thou fynde, how thou arte a weake and a frayle ſinner, And that thou haſt not longe to lyue here. And when death in deede ſhall come,then ſhalt thou ſee howe vayne the glorie of this world is,how brittle is the ioye,And how litle worth the prayſes of men are. Deſire not to be in the mowthes of men,for that they doe eaſelie deceyue with their vaine prayſes, the greedie and fonde folowers of this worldlie honour.

It is but a vayne delighte which is not founded vpon a pure and a cleane conſcience. As goulde is tried in the fornace, ſo is man tried in the mowth of hym that prayſeth hym. The gould is pourged in the fornace, and that whiche is not gould turneth into ſmoke and ſinders: So vertue being once paſſed throwghe the fornace of prayſe, yf it be falſe it conſumeth awaye to nothinge, but yf it be trew, it is by praiſe increaſed. If thou deſire the praiſe of men, thou haſt not trew vertue in thee. If thou doeſt exalt thy ſelfe by mans praiſes, thou art not ſurelie vertuous. *Prou. 27.*

Thoſe of Babilone when they hard once the muſick ſounde, they adored the Idoll, and ſo doe vearie manie men, hearinge them ſelues once prayſed, they falle after to the adoringe of the Idoll of vice. *Dan. 3.*

The Manna which the Iſraelites did reſerue for any of the weeke dayes, they founde it allwayes the next daye folowing to be eaten vp with wormes, But that whiche was kept for the ſaboth daye, remayned ſounde and incorrupte. By this is to be vnderſtode, That by the weeke dayes is ſignified the tyme of this preſent lyfe, And all the workes that thou doeſt in this worlde to be praiſed therefore of men, are all marred and corrupted: But thoſe which thou doeſt lay vp in ſtore for the greate feaſt of the glorious Saboth in heauen, wil contynue good and ſounde for thee there. for the which alſo thou ſhalt receyue re- *Exo. 16.*

warde

warde. Laye therefore all thy woorkes vpp in ſtore againſt that highe feaſt of glorie.

Exo. 20. VVhen God commaunded that the ſtones of whiche the Aulters were made, ſhould not be polliſhed nor wrought, but ſhould remayne rude & without woorkemanſhip, he ment thereby no other thing, but that the woorkes which wee ſhoulde doe, wee ſhould not doe them to be eſteemed for them by man, but onelie by the doing of them to pleaſe God.

The ſtone is not wroughte on the owte ſide but onelie to make it faire to the ſhew and view of men. Beware therefore of ſeekinge to pleaſe thoſe that doe ſtand by to looke on. Seeke thou onelie to pleaſe God, and to ſerue hym in the inward part of thyne harte, And defye all vaine Hypocriſie, or any other thinge that ſhoulde make thee to eſteeeme of the vayne prayſes of men.

HOVV GREATE A SYNNE vayneglorie is, and of hovv much miſchefe that is the cauſe: And hovv carefullie they oughte to auoyde it, that doe tend to the perfection of Chriſtian Religion.

CHAP. 17.

GYVE vnto thy Lord God the glory (ſayeth the ſcripture:) The glorye of thy good workes God him ſelfe doth craue at thy hande, as the principall authour and cauſe of the good which thou doeſt. Beware that thou vſurpeſt not that glory vnto thy ſelfe, which God will not geue vnto any man. Vayne glory is a greate offence vnto God: And ſelfe loue is a verye hurtefull thinge vnto the ſpirituall man. *Ioſ. 7.*

In euery thinge that thou doeſt, beware of vayne glory, and flye from it as from a Cockatrice, who if he chaunce for to eſpye thee, before thou eſpye him, and ſo be taken vnprouided, with his verye ſight will cauſe thee to dye: But yf thou eſpye him firſte, and doe conſider well what vanitie is, and how litle reaſon thou haſt to take glory of thine owne doinges,

thou

thou ſhalt get perfect victory thereof.

Let God be prayſed in his workes and not man, whoe is but a poore inſtrumente of his grace. VVill happily the axe (ſayeth God) vaunte it ſelfe agaynſt him that cutteth therewithall: Or will the ſawe ryſe vpp agaynſt him that worketh therewith. The prayſe of the worke is not to be attributed to the inſtrumente, but vnto him that worketh with it. Now if thou doeſt any good worke, thou arte nothinge els but the inſtrumente which God worketh it by. Beware leſt thou doe attribute vnto thy ſelfe, that honour and glory which is due vnto thy Lorde.

Eſa. 10.

Exo. 10.

The Apoſtle after he had made mention of many afflictions which he had ſuffered in doing his duetie to God, ſayeth. It is not I which haue done it, but the grace of God which is with me.

1 *Cor.* 15.

Apoc. 4.

The fower and twentie elders mentioned in the Apocalips tooke of the crownes from their heddes, and layed them at the feete of the Lambe. So oughteſt thou to doe alſo, laying the honour of thy good workes at the feete of Ieſus Chriſt, remembringe what the Prophete ſayeth: Not vnto vs Lord, not vnto vs, but vnto thy name geue glory. All our workes thou haſt wrought in vs O Lorde, ſayth Eſay.

Pſal. 113.

Eſa. 25.

Dan. 4.

Nabuchodonoſer which in prayſing of him ſelfe ſayed. Is not this that mighty ſtrong citie, which I built by myne owne force

rce and power: Straight wayes harde
is voyce from heauen, which ſayd. Thy
ngdome ſhall paſſe away to thyne eni-
ies.

Samſon glorying in a victory which
od gaue vnto him ſayed: with a iaw of *Iu. 15.*
aſſe did I ſlaye this greate number: he
as ſtraight wayes ſo hubled and brought
we, that he was nighe deade of thirſt,
rough the vayne glory of ſuch workes,
God him ſelfe wrought by his handes.
Iob thought it a greate faulte, for a man
delight in his owne hand. VVhich thing *Iob. 31.*
ou doeſt, as often as thou doeſt glorie &
aſt thy ſelfe of any woorke that thou
eſt.

Moyſes thowght that his hand had bene *Exo. 4.*
hole and ſounde, but as ſoone as he put
hande into his boſome, it came out
ayne all full of leproſie. If thou doe
nke that thy woorkes be good & ſoun-
doe but put thy hand into thy boſome,
d lay it on thyne hart, conſideringe with
ſelfe what circunſtances are required
make euerie woorke to be good and
fect, And thou ſhalt happelie finde that
y be partelie taynted with ſome ſpice
the leproſie of vayne glorie. what haſt
u that thou haſt not receyued of God?
hy perditiō is of thy ſelfe, but thy ſal- *Oze. 13.*
iōis from god. If thou doeſt looke what
h paſſed thee before tyme, thou wilt
de that thou haſt committed ſome thing
t thou mayeſt worthelie be aſſhamed
of.

of. If thou haue cõsideration to that whi
is now present, Thou shalt finde thy se
in this tyme of bannyshement enuiron
with infinite daungers: And yf thou c
thyne eyes to that which is to come, th
hast much to be affrayed of, considerin
the terrible Iudgementes of God whic
are toward thee.

Thou oughtest rather to walke in se
and dislykinge of thy selfe, heere in t
vale of miserie and teares, Then be fil
with vaine glorie and likinge of thy se
synce those good woorkes whiche th
doest, thou knowest not how accepta
to God they be, neyther yet how lon
1. Cor. 10 thou shalte persеuer in them. He that st
deth, lett hym beware that he faule n
sayth the Apostle.

If thou take vaine glorie of that gr
whiche God gyueth thee, and be prow
thereof, thou shalt soone loose that gr
Psal. 29. agayne: the Prophet Dauid sayeth, I say
in myne habundance that I will neuer
mooued. And because he trusted vayn
lie in hym selfe he fell, as the same Pr
Psal. 29. phet sayth further. Thou hast turned t
face awaye from me, and strayght waye
was troubled. If thou doest any good
all, thou doest it by the power of God,
what cause is there why thou should
boast thee of the gooddes whiche be
thyne: They be those foolishe virgins t
haue their lampes without oyle, whic
Mat. 25 seeke for the vanitie and exterior glo
of t

his worlde. If thou doeſt glorieſie thy ſe, thy glorie is nothinge. *Iohn. 8.*

If the Angells which haue ſo highe a nitie in heauen, doe ſeeke nothinge the honour and glorie of God, how ch more owghteſt thou beinge a ſeelie rtall man, ſeeke to dryue from thee all ne glorie, & to humble thy ſelfe? Learne u (O miſerable mā) to be hūble of hart, t thou mayeſt find that grace which the ll Angells loſt by their vanitie & pride.

HE CONSIDERATION OF thyne owne vveakenes and defectes, and the greate labours vvhiche holie ſaints haue ſuffered here in the vvorld are vearie good remedies againſt vain-glorie, the vvhich is vvont to marre all the good deedes, vvhich are vvrought by man.

CHAP. 18.

ET hym that glorieth glorie in our lord (ſaythe the Apoſtle:) glory not in thine owne workes for all the glorie of the ſeruantes of Ieſus Chriſt ought to redownde to God geuer thereof. Deſpiſe euerie vayne-rie of this preſent worlde, yf thou wilt *1. Cor. 11.*

receyue

receyue the greater grace of God. And
more deuoute that thou ſhalt fynde
ſelfe, ſo much more haſt thou cauſe to f
re vayngloryе and to lyue circumſpect
Vayneglorie as it proceedeth from t
which is good, ſo is it not deminiſhed w
that good, but rather thereby increaſ
For as our God of his infinitie good
gathereth good out of that which is e
So contrariwyſe the malice of our adu
ſarie the deuill, is ſo great, that of good
gathereth euill. Out of good woorkes
gathereth vayngloríe, to the end tha
may deſtroye the merite of our g
woorke. This vanitie is the arrowe t
flyeth by daye, which proceedeth from
light of our good workes, from the wh
Pſal. 90. the Prophæt deſired to be delyuered. T
heede thou be not hit with this arro
which carieth poyſon with it to ſlaye t
with all.

VVhen thou thinkeſt that thou h
done enowghe, and well acquited thy ſ
in thy woorkinge, it is becauſe thou
not cõpared thy woorkes, with the wor
of holie men. It thou compare thyne o
woorkes with theirs, thyne owne will
peare to be but of litle value. A thi
which ſeemeth to be white when it is
pared with ſnowe, ſeemeth in maner
blacke. If thou call to thy remembr
how much the holy Martirs ſuffered,
the greate pennance they tooke, I kno
not what worke of thine, that were th

h compared, would ſeeme any other
n very vayne and vnprofitable: Knowe
ne owne weakenes, and how litle thou
e, & be not proude of nothing: let not
itie moue thee to doe any worke, ney-
r the hoping for any reward of man.
The wyndemill goeth not aboute, nor
ndeth meale, but if it haue wynde to
withall: ſo be their many men that ne-
grynd any meale of good workes, but
ne wynde of vanitie doe blowe them
warde to yt: But the merite of thy
d woorke is loſt, yf thou be moued
reunto by vanitie. VVhat yf thou fulfill
hat the lawe cõmaundeth thee, where-
haſt thou yet to glorie? our Lord ſaying
o thee, when ye haue done all that is *Luc. 17.*
nmaunded you, yet ſay that you be ſtill
profitable ſeruantes.

All though that thou haddeſt allwayes
ed God, yet owghteſt thou to accompt
ſelfe but vnprofitable ſtill. How much
re then oughteſt thou ſo to doe, yf thou
eſt cawle well to thy remembrance all
t thou haſt done before, and how many
nes thou haſt fallen into ſynne. The way
thee to doe all thinges in deede, is to
ke accompte with thy ſelfe that thou
t yet done nothinge.

Deſtroye not the fruyte of thyne owne
uailles, neither let al thy labours be loſt
nothing. God knoweth better then thy
e, what thou doeſt, & what thy merites
: he will not leaue vnrewarded one
cuppe

cuppe of coulde water whiche thou h
gyuen in his name.

VVhat neede is it for thee the
prayse thy selfe? Doest not thou kno
that if thou prayse thy selfe, thou shalt
be praysed of God? Esteeme thy selfe
vnprofitable, and God will accompt
amongest those that he alloweth for g
and profitable. If thou were neuer
much worthy of prayse before, yet a
thou hast entred into the praysing of
selfe, thou hast loste all that thou did
deserue before. And if thou were be
vnprofitable, yet in so humbling of
selfe, and acknowledging thy selfe for
profitable, thou shalte be accompted
profitable. It is necessarie for thee to
ther thy thoughtes together: It is con
nient for thee to forget thyne owne v
tuous deedes, since thou hast forgo
thy sinnes whiche much better deser
remembrance at thy handes. It is sum
most necessary thinge for thee to for
thy good workes. The good holy me
old time, laboured much to bring to th
memorie their offences past, and for
purpose they humbled them selues ve
much.

Luke. 18 The Pharisee throwghe vayne g
was ouer throwen, allthowgh it see
tha he gaue God thankes. If thou
praise thy selfe, thou art abhominable
fore god, and hatefull in the sighte of
If thou wilt haue thy deedes to be gr

eede yet take not thou them for ſuch ſelfe, for otherwiſe will they neuer be n for ſuch as thou wouldeſt haue thē e. Be thou in all thinges little before face of God, and thou ſhalt receiue the ter grace at his handes.

VV LITLE A MAN OVVGHT o eſteeme hym ſelfe for greate in this vvorld, aſvvell becauſe that beinge in hat ſtate, he is in more daunger of fa- vvlinge into ſynne: As alſo for that he moſt parte of men, throvvghe the pinio of their ovvne greatenes, forſake cleane the ſeruinge of God.

CHAP. 12.

SEEKE not to clyme to highe, (ſayth the Apoſtle:) but feare leaſt by going to high, thou fa- wle downe agayne. If thou wilt greate in heauen, thou muſt be but litle vpon the earth. *Rom. 11.*

Thou haſt knowen many both greate mighty, of whome there is now no me- rie leſte at all. How many haue attay- vnto greate dignities and ſtatelie pro- tions, which when they haue enioyed m a whyle with greate pompe and glo- , all that glorye turned quickely to a

ſmeke,

ſmoke, and within a ſhorte ſpace afte
mention at all was made of them, nor
taken for them. They are gone and
ſuccede in their roomes, who litle eſte
of thoſe that went before them.

VVhy doeſt thou labour to cóma
& to be great? VVhy wilt thou be a mig
man in this world? In the ſtate which
deſireſt to be in, haue their not bene
other before thee? Hath not the wo
cleane forgotten them, and doe not
ſee alſo what is become of them? And
lyke that is to them befallen, muſt tho
ſo looke to befall vnto thy ſelfe, ſince
worlde kepeth ſtill his olde cuſtome.
houlde how they aſcended vp, and h
they fell downe agayne, and thou ſh
finde, that the more glorious their aſ
dinge was, the more ſhamefull was t
fall.

Thoſe perſons, whom ſome of th
greate men in former tymes diſdayn
doe now walke ouer them, and tread th
vnder their feete.

Thou mayeſt thinke, that in the ſ
ſtate in which thou wiſhedſt to be, o
were before, whoſe names thou kno
not: and the worlde hath now forgo
that euer there were any ſuch, they be
turned into duſt and aſhes. Thinke no
much of that which is preſent, but lo
to that which is to come. Make no
much accompte of that honour which
world doth offer vnto thee here, but lo

hat is to folowe after. If thou wilte but nſider, and ſet before thyne eyes, that hich ſhall folowe after this ſhorte lyfe is ſte, thou wilte be right well contented th the ſtate in which God hath nowe ced thee here.

Let not the world beguyle thee, neither the deuill make thee to beleue that ou woldeſt haue ſerued God better ſome higher roome, then in that meane lling, wherein he hath now placed thee.

Many a ſymple ſowle doth our enemy, e deuill deceyue, with making them beleeue ſuch lykelies & vanities, vnder e colour of vertue. They deſire aduaun-mentes & greate preſermétes ſuppoſing n that they wolde gyue large almes, and e many other good deedes. But all this falſe & full of diſceyte: for honours and omotions doe blinde vs worldlie folke e greateſt men, be leſt lordes of them ues, and in the greater dignitie that men ue, the more are they chardged with e bothe of them ſelues and of others o.

And now that thou art free from that ardge, and thereby more Lorde and ſter of thy ſelfe, and yet doeſt not ſatiſfie t little which thou art bownde vnto, w wouldeſt thou ſatiſfie that greate ardge, being in leſſe freedome & liber-If thou canſt not welde well a ſmall ca-ge, how woldeſt thou doe, with an hea-burthen? If a few cares doe keepe thee

from thy prayers and other ſpirituall exe-
ciſes, how wilt thou doe, when thou art e-
uironed with many cares.

He that cannot beare a little, how w
he goe throwghe with much? He that
not a good Subiect, will neuer be good g
uernour. Be thou the ſeruante of God, a
loue hym, and ſee that thy conſcience
cleare, & referre all the reſt to God, for
he haue ordayned thee to be greate, he c
ſet thee vp when he liſte, without any c
of thyne, for of thy diligence therein,
hath no neede at all. Be thou humble b
fore the face of God and care not f
theſe dreames of honours. The trees whi
growe in higheſt places, be ſooneſt blow
downe with the wynde. Eſteeme not t
higheſt degrees, for there is leaſte ſafet
In fiſhers nettes the greateſt fiſh be take
when the ſmall fiſhe ſcape through the
4. Reg. 25. at eaſe. The greateſt princes and cheef
perſons of Hieruſalem, were led capti
into Babilon by Nabuchodonozer wh
he tooke the towne, but the meaneſt ſo
of people were ſuffered to continew
in their country and dwelling place. D
ſire not to be greate, ſince thou ſhoul
thereby be ſo much the more likely to
a pray vnto the deuill. Haue thou no l
ginge to be a mightie man in this worl
leſt thou be brought to the eternall c
fuſion of Babilon.

Conſider the end that great men h
comme vnto and thou wilte lyke well
no

ugh to continew in the meane ſtate thou
e nowe in. Be contented with the ſtate
ich God hath putt thee in, that thou
ieſt merite after this ſhort lyfe, an high
owne of euerlaſting glory.

HE GREAT BONDE THAT greate men are in, and that it is much better for our ſowles, that wee be ſubieſtes, then gouernours, becauſe they haue to render accompte of the ſowles committed to theyr chardge.

CHAP. 13.

E Knowe not what ye aſke, ſayed our Lorde to his two diſciples that wolde be preferred before their felowes. The not knowing o thou arte, breedeth the appetite and ire of commaunding and beinge greate the worlde. *Mat. 20. Mar. 10.*

Honour is the reward of vertue: if thou e take thy ſelfe for worthy of that re-rde, and thinkeſt thy ſelfe to be good, en for that cauſe onlie art thou vnwor-e of any honour at all. The verie opi-n of thinkinge thy ſelfe to be a good n, is enoughe to make thee knowe that u art none. If thou doeſt but beleue that

thou deſerueſt it, euen for that alon
mayeſt thou knowe that thou deſerueſt
not: For ambition is the mother of all fo
ſehood and hereſie.

It is hard to be in a highe degree, & n
to haue a proude & a highe mynde. Ther
fore doeſt thou put thy ſelfe into grea
daunger in ſeekng to be ſett a lofte in th
world, and to commaunde other. And
thinke verelye that there is none of
ſmall vnderſtandinge, that wold be a rul
of other, yf he conſidered well with all, t
chardge & the burthē of thoſe that be
rule and authoritye. They that wolde
in auctoritie knowe not ſuerlie what b
longeth to them that be in auctoritie.

The gouernour ought ſo much to e
cell all thoſe whome he gouerneth, as t
ſhepeherd oughte to excell his ſheepe.

The degree of a doctor is not beſt
wed vpon hym that begynneth for to b
ſtudent, becauſe he hath an intent to
learned, but vpon hym that is allrea
well ſtudied. Neyther is he to be mad
gouernour, that beginneth to be vertuo
but he that hath of longe tyme ruled w
his appetites and is allreadie vertuous.

Gouernemēt belongeth to thoſe wh
are perfecte.

Num. 10. God commaunded that at the firſt bl
of the trumpet, the Captaynes ſholde
comme into the fielde: And after the bl
thereof ſholde haue begonne to ſow
agayne, the whole Number of the pe
ſho

ould haue folowed after. But the princi-
ll leaders, muſt euer be readie at the firſt
ll to doo God his ſeruice. The ſubiectes
e not bounde ſo farre forth, as the rulers,
cauſe they are not in equall degree of
erfection. But God will that the rulers be
diligent in their chardge, that they
old be readie to run at the vearie firſte
allinge.

Hou much thou goeſt before others in
ignitie of callinge, ſo much muſt thou
kewiſe goe before them in vertuous lyfe.
f thou haſt receyued muche, thou muſt
unſwere for much. If thou doe ſinne, thy
nne is more greeuous, & thy fawlt muſt
e greater, in aſmuch as thy callinge is
reater.

All Chriſtes diſciples were a ſleepe together in the gardeyn, but our Sauiour eprehended none for his ſleping but S. eter alone, for thoughe they were all ulpable of the ſame cryme, yet did the heefe of them all, deſerue the greateſt lame. *Mat. 26.*

He that is to keepe others frō ſleepinge, s bounde to much watching hym ſelfe.

Thou wilt not be ambitious, if thou onſider that thou arte bound to be more ertuous then others, and that yf thou oeſt ſinne, thou muſt haue alſo more puniſhemēte then others haue. All mens eyes e fixed vpon hym that is in auctoritie, & fhe doe not that which he ought to doe, e doth gyue cauſe of ſcandall and offence

vnto many.

The euill ruler is worthie of as many deathes, as he hath geuē occasion of mischiefe synninge to the weake throwghe his euill example. The children of Iob perished all in the howse of their eldest brother: So doe the subiectes perish by the example of theyr gouernour, who is to them as it were their elder brother. For comonlie the subiectes doe alwayes folowe the example of their leaders.

Iob. 1.

According to the colored stickes which the shepeherd Iacob pitched in the water where his sheepe did drinke, did they conceyue and bring forth their lambes. So likewse accordinge to such exāples, as the subiectes doe see, in their superiours, do they conceyue & bring forth good or euill workes. It is a blot in the subiectes eye to behold an euill exāple in his ruler. The good or euill deedes, which art a director of others be lyke vnto the colored wādes which Iacob set vp before his shepe: looke how thou liuest, euen so wil they lyue also.

Gene. 30.

VVhen the Piller which went before the children of Israell for to guyde them and leade them the waye did goe, the people folowed, and went after yt. And when it stoode still, the people stoode still also. So likewyse, when the gouernour leadeth his folowers by the way of vertue, they walke after hym the same trade, but yf he stande still, and doe lyue in Idlenes, the subiectes stand still, and will not set one

Exod. 13.

foote

ote forwarde toward any good vertue,
oe thou before them thy ſelfe, that haſt
ardge of them yf thou wilt haue them
proffit by thee, for yf thou doeſt ſtand
ll, and calleſt on them to goe forwarde
ey will little regarde thy wordes.

There is much more force in perſwa-
nge by workes and examples, then by
ordes: yf thou wilt haue thy people to
e well, begyn to doe well thy ſelfe befo-
them. The Phiſition doth more moue
s patient to drinke his bitter medecyne,
drinkinge parte of yt before his face,
en by his onelie worde, in willinge hym
drinke of yt.

So ſhalt thou moue thy people more
doe well, yf thou goeſt before them,
d ſaie vnto them, let vs goe on together,
en in willing them to goe on, and ſtand
y ſelfe ſtill.

Sainte Luke in the actes of the Apoſtles, *Act. 1.*
yth of our Lorde: That he began firſt to
e, and after to teach. Neuer trouble thy
lfe with much ſpeakinge, which doth no
od when thou thy ſelfe liueſt licētiouſlie
e while, for it is a monſtrous thinge for a
an to haue his tōgue larger thē his hāde.

Thy tonge is leſſe then thy hande, and
oſed vp in thy mouth, becauſe it is gods
ill that thou ſhouldeſt vſe but few wor-
es, and many deedes: ſpeake littie and
oe much.

The greate rulers of theſe our dayes, &
e greate preachers alſo make greate ac-

compte of their well ſpeakinge, and bu
vearie little reckening make they, of thei
vertuous lyuinge.

And when their lyuing is miſliked
their doctrine is but little eſteemed. B
thou the firſt that ſhall vſe diligent ſe
uice toward God, And thou ſhalt ſoon
perceyue how much thou ſhalt moue th
ſubiectes more by thy good examples, th
by all thy fyne talkinge and faire worde
It is a greate follie ſuerlie, to haue a deſi
to be ouer other in auctoritie, when tho
art bound to gyue a reckening to God
their ſowles. It will be great trouble to th
to be aſked a reckenynge of thy ſubiect
ſynnes, which thy ſelfe neuer committed.

It is a madnes for one man to be bound
to pay for that which an other man de
uoureth. VVhen the daye of iudgeme
cometh, it wil be worke enough for euer
man to anſwere for his owne ſoule witho
any further accópte geuing for the ſoule
of other men. If thou ſhalt thé find enoug
to doe for to delyuer thyne owne ſoule
how much more ſhalt thou haue to doe
anſwere for the conſciéces of other me
& to deliuer their ſoules. It is ſuerlie gre
vanitie for thee to put thyne owne ſalu
tion into ſo greate a daunger.

And much greater vanitie is it for th
to deſire to be greater here in this place
banniſhemét, & exile, then other men are

If thou be vertuous, and doeſt th
whiche thou oughteſt to doe, thou ſhal

better beloued, and more honoured of
n, allthoughe thou be but a ſubiect, then
u ſhalt be if thou be taken & eſteemed
a proude and an highe mynded ruler.
Doe awaye thyne affections, and put
m thy minde all ſuch vaine thoughtes.
ne humilitie as becometh the faithfull
uante of Ieſus Chriſt, and dryue from
ne harte the loue of worldlie honours
promotiõs, for at the hower of death,
hich can not be vearie lõge to, ſince our
is ſo ſhorte,) theſe things can nothing
her thee, but rather putt thy ſaluation
greater daunger.

NSIDERINGE HOVV LITTLE *ime vvee haue to tarie in this vvorld, vvee oughte not to ſett our loue vpon ny of theſe vvorldlie thinges, but haue ur eye fixed ſtill tovvard heauen, for he vvhich vvee vvere created, and ſo ughte vvee to vſe theſe vvorldlie hinges in this our Pilgrimage, as vvee nay gaine by them the things celeſtiall.*

CHAP. 14.

WHILEST wee doe here lyue in this worlde wee are in Pilgrimage and iourney toward our Lorde, ſaith the Apoſtle: Remember that arte here in this lyfe a ſtraunger, and 2 Cor. 5.

goinge onwarde thy waye toward heau
Heb. 13. VVee haue here no certaine resting pla
but wee looke for that whiche is to co
There is no iourney made without
uayle. And synce thou art here a trauay
and a wayfaring man, thou must not, lo
to spend the tyme thou lyuest here in p
and pastyme.

Make not much adoe in building
howses to make a long abode here in
barrayne worlde, since thou hast so n
and so plentifull a country prepared
thee by thy father in heauen, make th
fore what hast thither thou canst.

Heare what S. Peter sayeth vnto yo
1. Pet. 2. desire you all that lyue here lyke stra
gers and pilgrims, that you will abst
from all carnall and sensual delightes,
lyue ye as it becometh pilgrims to d
You know how that pilgrims and pass
gers here in this world doe lead a lyfe
of payne and trauayle: They are all
were straungers, and lyue voyde of
frendes here. Make thou therefore no
compte of worldly frenshippe, since th
knowest that it is hurtfull to the soule
since thou arte but a trauayler here, t
must not looke to haue all thinges acc
ding to thyne owne tast. If thou carry
well this in minde, that thou arte her
a pilgrime, thou shalte thereby escap
ny mischeefes.

Thou must passe away in haste
poste through this worlde, and mak
lo

ng taryeng here.

He that taketh vp his lodging at adenture in an Inne to ſtaye there but an owre or two, neuer goeth about to dreſſe p the howſe, nor to beſtow any coſt there, eaning not to reſte therein, but maketh ccompt to get him quickely thence: And he ſholde doe otherwyſe, men wolde compt him but a foole for his labour. hou arte here but a pilgrime, to day thou meſt hether, to morow thou muſt make compte to be gone agayne.

Neuer take thou any care to get houours, ryches, or other lyke vanities, ſince hou arte lyke no longer to enioy them, t parte thou muſt from them agayne in eate haſt: but rather play the good wayring mans parte, who all the way that he auayleth, hath ſtill his mynd on his iourneyes ende, and the place vnto which he going. So let all thy thoughtes and cogitations be altogether of heauen, which is e very true lande of the liuing, where *Pſal. 141.* hriſt doth reſt with his holy elect.

Thou arte going towardes thy fathers ountry, let thy mynd be occupied therere vpon the meanes of comming thyer, & of the good enterteynement thou te lyke to finde there, and forget altogeer this preſent baniſhment, for this litle ſpace of tyme that thou contineweſt ere, thou haſt no certentie of thyne habition.

If thou wert ſure to continew here any

any longe tyme, I wold nothinge marua
at thy buildinge of greate howſes, nor
thy greate proniſion making, for ſo m
thinges. But thy lyfe being ſo ſhorte, a
the hower of thy death ſo vncertayne, th
thou knoweſt not whether thou ſhalt ly
vntill to morowe: Thou deſerueſt gre
to be reprehended, and ſharply to be r
buked, if thou ſholdeſt make accom
of any thing in this world, as though th
ſholdeſt alwayes enioye it. There be m
which build fayre howſes, and when th
haue done, other men doe make the
dwelling in them. Take not theſe ſligh
thinges of the world to be any better th
they are in deede. And ſince thou art e
ry howre and momente, departing hen
by death, eſteeme no ſuch vanities of t
world, in which there is no ſtedfaſtnes n
aſſurance.

Euery man is well contented w
one euill nightes reſt in his Inne, when
remembreth that the nexte day folowi
he is to reſt at home in his owne howſe
his eaſe. This onely conſideration migh
ſuffice thee to ſuffer with patience, all t
troubles of this preſent lyfe, remembri
with thy ſelfe that they are not long to e
dure and continew here: but that thou
ready ſtill euery day to take thy iorne
thine owne howſe, which is heauen, wh
thou mayeſt take thy reſt for euer.

Haue alwayes in thy mind the wor
of the holy prophete Dauid ſaying, v

d. I am a ſtranger here before thee, and *Pſal. 38.*
lgrime, as my parentes haue bene be-
e me.

If thou doeſt conſider how eternall
durable that lyfe is, which we looke
hereafter that neuer is to haue ende,
compare it with this lyfe which we
leade here now, (all were it a thou-
d of yeares) yet in compariſon of that
er lyfe to come which is perpetuall,
u wilt thinke this to be ſcarſe halfe an
wer.

Make well thine accompte, and thou
te finde (as the truth is in very deede)
at this preſente lyfe is in compariſon
hat other to come, but euen a moment.

This moued the Apoſtle to ſuffer with
ience the great trauailles & turmoyles
his Pilgrimage here, ſayinge to the Co-
thians.

VVe doe take paynes here and doe *2. Cor. 4.*
uaile, but yet wee be not forſaken: wee
fer perſequutiõ, but yet wee ſhrinke not
t: wee are throwen downe, but yet wee
iſh not: we fainte not, becauſe our tri-
lation is here in this preſent tyme but
e and ſhort: wee lyue now beholdinge
t that which wee ſee with our bodelie
s, but thoſe thinges which wee ſee not
viſible thinges be but for a tyme, but
inuiſible thinges be for euer. VVith
s contemplation, both of the breuitie
his lyfe, and of being but as a Pilgrime
it did the holye Apoſtle diſgeſt the
heauie

heauie ſtormes which he ſuffered here
his Pilgrimage toward heauen.

And whyleſt thou takeſt thy ſelfe
be but a wayfaring man here, thou ne
not greatly to care for that thou are
better regarded of men here in this ly
If the trauaile of thy lyfe ſeeme ou
burdenous vnto thee, remember it is
endure but for a ſhort ſpace. Of the ſai
Heb. 11. of the old Teſtament, S. Paule ſayeth: T
they confeſſed them ſelues to be but p
grims and ſtrangers vpon the earth, in
in caues and vaultes vnder the earth,
that in this lyfe they neuer had reſte,
continewed ſtill in wandering on of th
pilgrimage.

Lyue not here as though thou w
an inhabiter in this world. Cain begā
buylde cities here vpon the earth, and
ter he loſt the chefe citie of heauen. T
firſt that ſought to lyue on this earth ly
an inhabiter thereof being in deede
a pilgrime, was Cain, who was afterwa
damned.

S. Peter was worthely reprehen
by our M. Chriſt, for as much as he be
but a pilgrime vpon the earth, wolde
needes haue had a howſe builded on
mounte Thabor, as though he had m
to haue made his manſion ſtil on the ea
and haue continued an inhabiter there

They which trauayle throughe ſtra
countries towardes their owne dwellin
doe neuer vſe to buy any thinge by

y as they trauayle, but that which they
y eaſalie carry with them, they neither
y howſes nor trees, nor ſuch vnporta-
e ware, but onlie things of eaſie cariage,
Pearles or Iewells whiche be of more
ice & greater value then they be either
mberous or heauie to carrie with them
o their countrye. Remember that thou
t a trauailer and a pilgrime, and that of
y worldlie ſubſtance thou canſt not car-
e ought hence with thee. Here muſt thou
edes leaue all thyne honours, & riches
hynde thee: Thy good workes be onelie
e thinges that thou muſt looke to carrie
th thee, and therefore labour thou to
tte good ſtore of them: All other things
lde anoy thee, and comber thee, Theſe
ll comforte thee and releeue thee.

VVhat wiſdome were it for thee to
ke to be rich here, from whence thou
t dayly paſſing in haſte, and after when
ou arte gone hence to lyue a beggerly
d a bare lyfe at home in thyne owne
wſe? Seeke to carry with thee in thy
lgrimage the pretious iewels of good
merites, that thou mayeſt come rich
home and lyue in proſperitie and
honorable welth for euer
in heauen.

That

THAT THE BEVVTIE OF TH

Soule is more to be set by, thē the bewt
of thy bodie, vvhiche is but a vn
small thinge to be made accompte
and therefore is thy mynde to be fix
vpon the contemplation of diuine a
celestiall thinges vvhich ought onelie
be loued and esteemed.

CHAP. 15.

Prou. 31. BEVVTIE is but a vay
thing, sayeth the wyse ma
And if all vanitie be to b
esteemed as nothinge, the
with greate reason ough
this bodily bewtye of ou
be accomted as nothing. Amongest an
ther vanities which worldly men doe d
lyght in, (all which thou that arte a goo
seruante of Christ oughtest to despis
there is none greater then that delyg
which is taken in the bewtie of our bod
And truly they seeme to wante the vse
reason, and are to be esteemed litle bet
then fooles, that take felicitie in any su
vayne pleasure.

Let not thyne owne bewtie decey
thee, nor be not delighted with the vay
shadowe thereof, lest it happen to th
as it did to that fond felow Narcissus, wh
by

e delyghte that he tooke in his owne
ie: fell into ſuch a fooliſh fantaſie
e often beholdinge the ſhadowe of
ce in the water, that he after periſhed
ſhamefullie thereby.

ſolons goodlie faire lockes of heare 2. Reg. 18.
but the inſtrumentes of his owne
.

hat bewtie which almightie God hath
wed vpon his creatures, is to the end
he Creator might the more be glo-
l thereby, and hym ſelfe the better
vé by his creatures. Doth it not often
nce vnto thee as thou trauayleſt by
vaye to eſpie a ſmall ſtreame of water
inge, which when thou foloweſt, thou
ſt thereby the fountaine from whéce
ne? So of euerie corporall bewtie that
beholdeſt, thou muſt looke to finde
by due examyning and diligent ſear-
ge of one thinge by an other,) vntill
t thou doeſt fynde out the principall
and fountaine thereof, which is God
ſelfe, from whome all bewtie procee-

It is the propertie of litle children
hey looke in their bookes, to marke
h be the goodlieſt gay letters in all
bookes, and nothing to regard fur-
he matter that is written in them.
e not thou like vnto a little child,
e thou arte now come to mans eſtate.
doe not reſt thy ſelfe in the con-
lation of the bewtie of that thinge
which

which thou beholdeſt, but let it ſerue
as a booke to finde out the true cauſe
the geuer thereof, that thou mayſt ther
be moued the more to loue hym, and
gyue him the greater glorye there
Thou ſhalte finde written in euerie of
creatures, yf thou conſider thē well, th
is God which is the Creator of them

The creatures be as it were ſpect
which ſerue vs, not to ſee our ſelue
but to make vs to ſee other thinge
better by them. So muſt thou vſe t
creatures, not for to ſee thē, nor thy
in thē, but to ſee & beholde God in t

If thou doeſt loue and eſteeme thy
becauſe thou art bewtifull and fayre,
then aſke of thee, doth not this be
proceede from the ſoule?

Take from thy body thy ſoule,
then what thinge is vyler, and more
then thy bodie? If thy bodie then ſe
vnto thee bewtifull, how muche
owghteſt thou to thinke thy ſoule be
full, and to loue that, which is the cau
thy bodies bewtie? If the onelie pre
of thy ſoule, be cauſe of the bewtie o
bodie, of what bewtie then mayeſt
thinke thy ſoule to be of? In the ſoule
ſiſteth the trewe perfecte bewtie: fo
other bewty is but as a ſhadowe, that ſo
paſſeth awaye and vaniſheth. Thou
not conſider the barke, nor the outw
apparence, but rather caſt thyne
toward the roote & loue and eſteeme
beg

ynninge of all that which appeareth ſo
e on the outſide, vpon that, as vpon a
foundation, grounde both thy loue
affection.

And of bodelie bewtie, make no ac-
te, which is by a litle ſickenes or other
alties ſoone taken awaye. Thy dayes
e awaye in haſt: Thy yowth is ſoone
e: And toward thine olde age, (and ſo
ſequentlye vnto death) thou paſſeſt
y as faſt: which when it cometh, what
then become of all thy bewtie, and
fayre lookes? If eyther in thy ſelfe, or
ny other bodie, thou findeſt any bew-
l countenance, calle to thy remem-
ce in how ſhorte ſpace death will
re that fayre white ſkynne, and how
w will thoſe eyes be, and fearefull to
lde, that were before ſo brighte, and
to looke vpon. And how filthie and
e will all that bodie be, that ſeemeth
ſo bewtifull to thyne eye.

his veritie is now for the tyme coue-
vith falſehood, and this deceyuable
arde ſhew hydeth the certaynetie of
truth. This outwarde ſhew of vayne
ie, doth nothing els but ſecretlie de-
e our eyes. It burneth worſe then the
of the fyre, for no man is burned
the fyre, but he which toucheth it,
ewtie burneth a farre of. Vnder this
terfeyt ſigne, is their muche matter
é, let the eyes of thyne vnderſtãding,
e out the ſecret miſteries thereof.

I would

I wolde not haue thee to abuse th
eyes with the verie fyrſt ſhew, or n
ouerthrowen, at the firſt blow, but as ſo
as thou ſeeſt any bewtifull ſighte, whic
like to enflame thy mynde with any v
affection, calle ſtraight to thy mynde
thinge man is.

And yf thou woldeſt exerciſe thy
often tymes in the conſideration the
Thou ſhouldeſt take ſuch an habitual
ceyte thereof that thou mighteſt euer
ſerue God with a pure & a cleane m
and quite diſchardge thine affection
ſuch fond vanities. Labour to bewti
to adorne well thy ſoule, for al other b
is nowght els but vayne, corruptible,
tranſitorie, whiche tyme conſumeth
quickelye bringeth to nothinge.

THE VVEARINGE OF G
*gious and braue apparell, is not c
nient for a true profeſſor of Chr
Religion, cheefelye becauſe tho
tokens of a vaine glorious mynde.*

CHAP. 16.

Eccle. 11. WEVER boaſt thee of thy
mentes, ſayth Eccleſia
If the ſuperfluitie of
rell had not bene repr
ſible, Chriſt wolde
haue commended S.
Baptiſt for his moderation and frug

at behalfe: Nor S. Luke the Euange- *Luke. 16.*
n wryting of the rich man, wolde ne-
haue touched him for that he vſed to
re pretious and ſumptuous apparell.
nd our Sauiour him ſelfe ſayeth: That *Mat. 11.*
which doe apparell them ſelues in
and coſtly array, doe dwell in kinges
ſes, in the howſes he ſayeth of tem-
ll kinges, not the howſe of the eter-
kinge of heauen.

Since the holy Ghoſt the author of
pture, condemneth the proude appa-
ng of the rich man that was damned,
commendeth the holy precurſor S.
n for the ſharpenes and auſteritie of
cloathinge: It is a greate argument to
ue in how great daunger they doe lyue
delyghte in rich aray, and how vayne
e perſons be, that doe ſpende their
e and welth in ſuch kinde of vanitie.
If thou doeſt not apparell thee gorgi-
y to any ill ende, yet at the leaſte thou
ſt loſe much tyme therein, which is
moſt pretious thing that thou haſt.

And although it be not alwayes di-
lye a ſinne to weare ſuch curious and
ycate apparell, yet hath it alwayes ſome
itie annexed vnto it, for commonly
y which doe weare it, doe loue the
re to be ſeene and commẽded of men:
ey little doe profit in vertue, and their
ite doth wax colde in deuotion: And
when thou haſt beſtowed all thy la-
r to make thy ſelfe ſyne and trymme,

yet

yet ſhalt thou neuer be comparable v
Mat. 6. the poore flower of the field: For Salo
with all his glory was neuer lyke vnto
of the freſh flowers of the field.

1. Tim. 6. The Apoſtle ſayeth: That if we h
wherewith to cloth vs, let vs be con
ted. It ſufficeth for the ſimple follow
Chriſt, to weare ſuch comly apparell
moſt conformable to his eſtate and
ling.

Flye from all curioſitie, for it is
ken, that who ſo ſetteth much by
outwarde ſtuffe, is little occupied abo
the adorning of the inward man. King
lomon by meanes of much adorni
him ſelfe and his Courte, fell to be
getfull of his duetie towarde God,
tooke little care of his ſoule, ſo as he
at laſt to the adoring of Idolls. Men
vſe to beholde the outſide, but God l
keth into the harte, and they ſeeke
how to content men, that are ſo much
cupied in theſe exterior thinges.

Gal. 1. But harken what the Apoſtle S. P
ſayeth: If I ſho'd attend vnto the plea
of men, I ſholde not then be the ſer
of Ieſus Chriſt. If thou wert mortifie
thou ought'ſt to be, thou wold'ſt for
all theſe ſuperfluous cares. The out
buſines driueth away the good thoug
from the hart, One man cannot ſuffice
ſo many cares at once, he muſt needes f
in the one of them, and for the ſecr
out of his bodie confounde his ſoule.

e Apoſtle ſaith that the holie fathers *Heb.* 11
olde teſtament went appareled with
nts made of came's & goates heare.
were men as wee are: but conſide-
with them ſelues, that they came
out of their mothers bellies, & that *Iob.* 1.
ſholde naked retorne to the earth
e from whence they firſt came: They
ſtill appareled like poore pylgrims
n this world.

efore the falle of man, there was no
itie of any apparell at all, for then
an cloathed with the grace of God,
ſonne is appareled with lighte, and
ecie was then his veſture, more pure
he whyteſt lylie: but when he had
oſte that innocencye, he wexed then
ed any lōger to be naked. And ther-
id God apparell our fyrſt progeni-
garments made of beaſtes ſkynnes.
or that man was wounded by ſynne,
ouered hym with cloathes, to bynde
d to hyde his woundes with all. He
oaſteth hym of his apparell, is like
im, that braggeth of his olde cloutes
e hath plaſtered his ſores withall.
glorye may well be accompted for
e vnto him. Greate follie were it for
an to boaſt him of his woundes and
ities.

b was but in vyle apparell, when he *Iob.* 16.
haue appareled my ſelfe with ſack-
That noble king Dauid was both
and verye ſharpely appareled too

when

Pſal. 34. when he ſayed: My garment was ſack
made of heare. To them that doe
in ſuch vayne apparell, God ſayeth
Eſa. 14. mouth of his prophete Eſay: VVo
ſhall be thy coueringe: Thou prou
God with ſuch lyke vanities, who(
Pſal. 98. prophete Dauid ſayeth) hath them
abhomination.

Bring not into the worlde new
tions and ſtrange deuiſes of appare
ſtand in feare leſt thou be puniſhed
fore at Godes hande, whoe ſayeth
mouth of the prophete Sophonias:
Sohp. 1. bring my viſitations vpon princes a
children of kinges, and all ſuch as do
in new and ſtrange deuiſed apparell:
rich and curious apparell is onely
for vayne glory and lightnes of min

Thou doeſt thereby manifeſt th
to the worlde, and publiſh thine own
fectes, and make numbers of men
compte thee for lighte, whereas ha
thou waſte before eſteemed for a
grauitie and good diſcretion. Eccle
cus ſayeth, that a mans appareling, a
Eccl. 19. maner of going, geue ſignes what th
is. The outwarde ſuperfluitie is a to
the inwarde vanitie, and delicate ap
declareth the tendernes and weake
the minde, for he that eſteemeth ſo
the tricking vp of his body, and ha
care therefore, hath not his minde
pied in manlye exerciſes, nor ſette
his vnderſtandinge a worke, as we

ite for a good christian to doe.

Thou doest take that from the poore ch thou bestowest on thy selfe in superfluous vanities. VVeare not in any- e that which exceedeth thy calling & ree, but such moderate and honest ap- ell, as is conuenient for thy profession dignitie, that thou doe geue no shewe ny vayne glory or lightnes in thee. Beholde thy Sauiour Iesus Christ han- g naked on the Crosse for thy loue: and ll thinges thou goest aboute, haue in minde Christ that was crucified for e, and thou shalt thereby cut of a num- of superfluous cares, that often mo- th and troubleth thy minde.

AT TRVE NOBILITIE IS not that vvhich the men of the vvorld so much glorie in, that is to saie. The discending of noble howses, and from such Auncestours as vvere of singuler and rare vertues: But that is true nobilitie vvhich euerie one getteth by this vvne vertue.

CHAP. 17.

HOlie Iob in his bitter sorowe and lamentation cryed out saying: Vnto curruption and rottennes haue I sayed thou arte my father, and to the wormes *Iob.* 17.

ſayed I lykewiſe, ye are my mother
ſiſters. If thou vayne man wilte needes
holde the originall of thy parentage,
but open the graue, and loke into it.
great vanitie that a very worme the ſo
of Adam, ſhold eſteeme ſo much of h
ſelfe for the nobilitie of his kinred.

A wyſe man ſayeth: To what end ſe
theſe greate tytles, what good doe th
royall armes and monumentes of n
litye. Although all the corners and pl
of thyne howſe were filled with the
numentes of thyne aunceſtors, yet is
tue ſtill the true nobilitie. It were be
for thee to be Therſites ſonne, (who
a man of an obſcure and baſe calling)
condicion to be Achilles: then to be
ſelfe lyke vnto Therſites, and to hau
chilles to thy father. He lyke a ma
greate value and courage, gaue the be
ninge of nobilitie to his kinred, and
uaunced and ſet vp the houſe from wh
he deſcended: So did thyne aunce
likewiſe, at the firſt aduaunce thine ho
but in beinge thy ſelfe vertuous
mighteſt leaue nobilitie to thy child
and thoſe that ſhold deſcende of th
all were it ſo that there had none bene
vnto thee by thoſe which were be
thee, and from whom thou deſcende

If thou be borne noble, and after
growe to be of a vile, and a baſe m
and of lewde behauiour, the nobilit
thy blood, wil take end in thee. It is b

be the begynner of nobilitie then to
the ender thereof. To ſett vp a ſtate is
re worth, then to make an end of yt.
rtue begynneth the houſe, and vyce
keth an end thereof. Thyne owne euill
des ouerthroweth cleane thyne houſe.
eke not for the light of other mēs eyes
ſee with all yf thou haſt none in thyne
ne. For the light of other mens nobili-
will pleaſure thee but little, yf thou
t none within thy ſelfe.

It is better to be noble, then to diſcend
hoſe which are noble. It is better to be
tuous, then to diſcend of thoſe that be
tuous. And it is agreate token, that he
ot vertuous that goeth to begg and
owe his vertue from other men. And
auſe thou haſt it not in thy ſelfe, thou
keſt how to bewtifie thy ſelfe, and ſett
ſelfe out with the gooddes of other
n. It is an argument of greate pouertie,
é thou art faine to enrich thy ſelfe with
good deedes of thyne Anunceſtors.

If thou be diſcended of thoſe which
noble, ſo much art thou bounde more
e vertuous, that thou mayeſt by thy
des declare to others that thou art of
generation. Out of one roote grow
h the pricles & the roſe, And ſo of one
her may there be borne a noble child,
an other very vyle. So mayeſt thou
ng out of a roote, from whence there
n come ſome noble and valiant men,
thy ſelfe for all that be but a baſe

bramble or thorne. Cain, Cham, and Es
had all noble men to their fathers, &
ble men to their brothers, but them sel
and their offspringe, were both vyle
miserable, and darkned much the no
stocke from whiche they were discend

If thou doe not the actes of Nobili
I cannot accompte thee for noble. It i
parte of a noble mynde to forgyue i
ries: As it is likewise the propertie
vyle mynde to be greedie of reuenge.
the parte of a noble minde to suffer all
tribulations of this world with a cote
mynde, & to occupy thy mynde in fru
full cogitations, and matters of gra
and not in these vyle and flight transi
thinges of this world. That is to be
compted trew nobilitie, which ador
the mynde with good maner and be
uiour. It is not the honour of thy sto
but the Nobilitie of thyne owne my
that shal make thee acceptable in the
of God.

The nobilitie which perteyneth to
bodie is not thyne, but theirs from wh
thou receyuedst it, but the true nobil
in deede, whiche is thyne owne pr
vertue, can neyther be gyuen thee,
taken from thee. VVhat merite ough
thou to haue for that which other do
for thee? VVhat prayse mayest thou
thelie looke for of that thinge which
doest inherite by thine aunceſters?
nobilitie of thyne aunceſtors cometh

gen

neration, but the nobilitie of vertue meth of thyne owne proper worke and bour, holpen forwarde with the grace of od, without which thou canſt doe noth-ge. This nobilitie is properlie thine.

From a bitter roote proceedeth often a uite pleaſant and delectable to the taſt, & likewyſe of a baſe & meane ſtocke may roceede an honorable & a noble of ſpring lighting in vertue and the loue of God. ut many becauſe they be borne of noble milies, take thereby the more licētious bertie to be them ſelues vaine and arro-ant. His glorie (ſayth Oſe) is in his noble *Oſe. 9.* irth and conception, and ſo of our birth roweth vanitie. And thoſe thinges which ey ſholde take to ſtirre them the rather be vertuous, they take occaſiō by them be the more vaine and light. The nobi-tie of their diſcent ſhould inforce them folow the vertue of their Aunceſtours.

There nobilitie ſholde be vnto them as oth of inheritance for to bynde them ith all, perpetuallie to folow the vertue f their predeceſſors. And thoſe whiche re not ſuch in deede. be as it were mon-ers, nothing at all reſemblinge their pa-tes. Neuer vaunte thy ſelſe to the world f thyne aunceſtours, thy ſelfe being ſo rre degenerated frō thē, for thou doeſt yue to them that doe heare thee, greate ſtimony of thyne owne follie.

It is good for thee to conſider with hy ſelfe, what accompte God maketh of

the nobilitie of Parentages. He chose S
1. Reg. 9. to be king of Israell being discended
the meanest familie and the least tribe
all that whole people, he made more
compt of the value of the person then
Math. 4. honour of the familye. VVhen he ca
him selfe into the world, he chose no no
men to his disciples, but the poore se
fisher men.

Our redeemer hym selfe, allthoug
he were both a kinge, and a greate Lor
yet in confounding of them that made
much reckenynge of such vayne tyt
he wolde hym selfe be called a Pastor
Shepherd. It is a thing to be reprehend
in them, that curiously seeke out the m
honorable titles that any of all their an
cestors had, to make of that a surna
to them selues. Dryue from thy mynde
such fansies and dreames. Remember
thou art as thy forefathers were, earth
ashes, and the wormes will no more sp
to eate of thy flesh, then they haue done
those that haue begotten thee. The no
litie that thou hast of inheritance fro
them is mortalitie and corruption.

These may well be the armes, that th
mayest set vp in thy shield: not so much
thyne howse, as in thyne harte, let it
alwayes a glasse for thee to see thy selfe

And yf this be well rooted in thy
mynde, yt will expell all thy
vayne and ydle thoughtes.

Th

THAT RICHES BE AS IT vvere certain ſnares to catch them vvithall, that are in loue vvith them, and are content to be made ſlaues vnto them: And therefore they ought of a chriſtian man to be diſpiſed and contemned, and in the ſteade of them, the ſtable and ſuer riches of heauen are to be eſteemed vvhich be full of euerlaſting comforte.

CHAP. 18.

IF riches abound ſet not thyne harte vpon them (ſayth the Prophet.) The true ſeruante of Ieſus Chriſt oughte greatlie to haue in hatred thoſe thinges that myght ſeperate ym from the loue of God. Vayne muſt eedes thoſe riches be, that haue ſo vayne end. The riche men haue ſlept their eepe, and haue founde nothinge in their ndes, when they awaked agayne. *Pſal. 61.* *Pſal. 75.*

That thinge muſt needes be vayne hich ſeperateth vs from God which is ur moſt deſired end. Happie is that riche an that is founde without ſpot, and hath ot folowed after gold, nor put his truſt in is heapes of money. VVho is he that we *Eccl. 13.*

may prayſe hym? For it is thought almoſt a rare thinge amongeſt men, to ſeperate them ſelues cleane frō the loue of money and riches.

Euerie rich man is commonlie eyther nought hym ſelfe, or heyre vnto them that were nought. The falcon when ſhee is too full, will not once knowe her maiſter. The prodigall ſonne perceyuyng hym ſelfe to be growen riche & welthie wolde not abide in his fathers houſe, but afterward being nipt with neede, and brought into neceſſitie, he conuerted and turned backe agayne to his fathers houſe from whence he came. Riches did ſeperate him from God, & pouertie brought hym home agayne. If thou wilt geue thy ſelfe whollie vnto God, thou muſt put quite away from thee all wordlie buſines and earthlie loue and affection. Thou trowbleſt thy ſelfe aboute many thinges, But it is onelie one thing that is merelie neceſſarie for thee If thou fyndeſt out that one thing, thou ſhalt auoyde all ſortes of vayne earthlie thoughts.

Luc. 15.

Luc. 10.

VVhen our firſt fathers liued in ſtate of innocencie, all occupyed in the ſpirituall conſideration of God, they ſo much forgat their bodelie eſtate, that they were neuer ware that they were naked. But when they had once entred into ſinne they ſtraight waies attended vnto bodelie thinges, and knew them ſelues to be naked. The Apoſtle Saincte Paule being rapt vp into the thirde

Geneſ. 3.

thirde heaué, saied, that he knew not whether he were there in his bodie or without it: for becauſe they intéd not to any thing of the bodie, whiche are lifted vp into heauen to beholde heauenlye thinges. The care that they haue aboute ſpirituall thinges maketh thé to forget theſe worldlie thinges. Not to be troubled with the care of the world is trew care in deede And not to be wiſe in wordlie matters, is perfect and true wiſdome. 2. Cor. 12

The diſciples of chriſt being occupied in the doctrine of their maiſter tooke no regarde of exterior thinges, and therefore they ſat downe at the table with vnwaſhed hãdes, But the ydle Phariſies tooke greate care of thoſe ſmall matters: VVhich declareth well vnto vs, that the care which the ſeruantes of God haue is farre different frõ the care of wordlie folkes: The ſeruantes of the world being ſtill occupied in ſmall matters, haue neuer any regarde vnto any greater. Mat. 15

They ſpende ſo much tyme in prouidinge and caringe for the body, that they haue no tyme lefte them to ſpend, in prouiding for the ſoule. VVorldly thoughtes and cares be the children of riches, and the occupations and buſines which they bring with them doe ſuffocate and choke vp the ſpirite of God. Deſpiſe thou therefore the vanitye of theſe corruptible thinges, that thou maye ſeeke y yelde thy ſelfe vnto God: and vnto God thou canſt

not flye, except thou doe breake the bonds wherewith the world holdeth thee bound. Let not the ſweetenes of this worlde ſeperate thee from the loue of God.

Poyſon is alwayes geuen in ſome ſauory and well releſhed meate, and when it is well tempered therewithall, it is eaſely taken, but he that receaueth it, is ſoone after caried to his graue: Euen ſo be riches verye pleaſante vnto them that doe loue them, but death doth alwayes accompany them, and doth bring them to euerlaſting death which are made proud and vicious by them. Eccleſiaſticus ſayeth: He that loueth riches ſhall get no profit by them: what profit cometh by them S. Paule telleth: They that will be riche doe fall into the ſnares and grinnes of the deuill. All creatures be ſuch vnto man, as man is vnto him ſelfe.

Eccle. 5.

1. Tim. 6.

The good ſoule can take no offence of the thinges that are without, no more can the euill ſoule take any benifite by them: for what profiteth the multitude of riches to this fleſh of ours the which muſt ſhortly periſh: they can not defende it from the corruption which doeth belonge vnto it, and in which it muſt needes reſt at the laſt. That is a good ſoule which is not ſubiecte vnto riches.

Pſal. 75.

The men of riches haue ſlepte their ſleepe, ſayeth the prophete. He ſayed not the riches of men, but the men of riches, becauſe they were ſeruantes vnto their riches.

riches, and not lordes ouer them. That gayne which is gotten by the losse of a good name, may well be accompted for losse and no gayne. He is to be feared that doth feare pouertie. Seruantes doe serue to ease their maisters of their cares, for one hauing care of one thing, and an other of another thing, they deuide so the care amonge them, that the maister is by that meanes at reste and ease: but it falleth out cleane contrary by our money and temporall riches, for they doe not take away their maisters cares, but doe rather double their cares and their troubles also.

Thou art very vayne thy selfe, if thou doe put any truste in the vanities of this worlde. It is an extreeme vanitie to subdue thy minde to the vanitie of this miserable world. Despise with all thyne harte the riches of the earth, and thyne harte shall be repleniſhed with the true riches of heauen.

THE RICHES OF THE VVORLD are declared to be but of vile ſubſtãce, And therefore vnvvorthye eyther to be loued or eſteemed of a man vvho is adorned vvith ſo manye good gyftes by God, to the end, he ſholde not abaſe hym ſelfe in the louing of ſo vile thinges, but ſholde vvholie direct his loue tovvard his deuine maieſtie, to be after partaker in heauẽ vvith hym for euer.

Chap. 19.

Philip. 3. I HAVE not eſteemed the thinges of this world (ſayeth S. Paul) any better then dong. He could inuente nothing to compare riches vnto that he could eſteeme for leſſe, or accompte more vyle, thẽ donge. But if theſe temporall thinges were in deede of very good price & value, yet in reſpect of heauẽly things, they ought not to be accõpted of any value at all, much leſſe ought they then to be eſteemed, beinge of ſo vyle and baſe ſubſtance, as in deede they be.

Thou thinkeſt thou doeſt much in the deſpiſinge of the goodes of this worlde: doe but conſider a litle the vilenes of the matter, that all theſe riches and iewels of

the

the worlde be made and formed of, and according to the matter thou findeſt them of, ſo doe thou eſteeme them.

VVhat is golde but the verie dregges of the earth? VVhat other thinge is ſiluer and pretious ſtones, but the ſuperfluitie of the earth, which droppeth downe into ſome holow place of the earth, and there is gathered together, noriſhed & increaſed. VVhat be all theſe Sattins, damaſkes, & all kinde of ſilkes, but the ſuperfluitie of vile woormes? And what is your fineſt cloath, but of the wulle of a ſillie beaſte? VVhat be your fine delicate furres, as ſables, marterns and other like, but onlie the ſkynnes of dead beaſtes.

VVhat be all your coſtlie buyldinges, your paynted Pallaces, highe towers, and other coſtlie edifices, your mightie and large Cities, are they of any other ſubſtãce then earth? And what other thinge is honour, but wynde? And what is there any thinge in this world, that is not of earth? So that in louing or eſteemynge any thing that is in this world, which is of worldlie folke ſo much made of what other thinge doe you eſteeme but a little earth?

Knowe and acknowledge that which the world doth offer vnto thee, and beware that thou put not thine harte in ſubiectiõ to ſuch baſe and vyle ſtuffe. Thou mayeſt with good reaſon be aſhamed of thy ſelfe, that beinga creature of ſuch excellencie, borne to loue and to ſerue God, arte yet

of ſo baſe a mynde and corage, that forſakinge thy creator, thou haſt beſtowed thy loue vpon ſuch vile & abiecte thinges.

Let there be yet at the leſt wiſe ſo much noble nature founde in thee, as to acknowledge thy ſelfe, for ſuch as in deed thou arte, and for that excellencie of thy nature which thou haſt receyued of God, to gyue hym thankes, and neuer ſubiecte thy ſelfe to any thinge meaner then thy ſelfe. Loue thoſe thinges whiche are the moſt noble of all, which are thinges ſpirituall, and moſt agreeable to that noble nature whiche God indued thee with all, when he created thee to his owne ſimilitude and likenes.

For as loue doth tranſforme the louer into the thinge that is beloued, ſo as that louer is brought thereby into the poſſeſſiō of an other thing, and is not maiſter of hym ſelfe: Euen ſo thou thy ſelfe being ſo worthy a creature, & louing theſe earthlie thinges ſo dearelie as thou doeſt, (beinge ſuch and ſo vyle as they be,) thou doeſt gyue that which is of good value in deede for that which is but vile & nothing worth Thou exchaūgeſt moſt pretious things for thinges moſt beggerlie, and the thinge that of his owne nature is moſt excellent, (whiche is thy ſoule) thou gyueſt for the vyle muck of the earth, which is a thinge verie vnworthie and vnfyt for thine eſtate and degree, whereby it not onelie appeareth, that thou knoweſt not thy ſelfe, but

alſo

alſo that thou vnthankefullie renounceſt thoſe ſinguler priueleges which God hath gyuen the.

VVhy doth God commaunde thee to loue him, not for that his diuine Maieſtie hath any neede of thy loue, but for thyne owne good and ſinguler benifite. He will that thou ſhalte loue him, becauſe he wold haue thee to be honored thereby, and by tranſforming thy ſelfe into him by thy entier louing of him, thou mayeſt receaue aduauntage by the exchange, when thou gyueſt things that be good for things that be better, and thinges that be pretious for thinges that be ineſtimable without value. *Luc.* 10.

Thou mayeſt ſee by this howe little God eſteemeth theſe earthlie thinges. VVhen he depriued his greate frend Iob (one whome he loued ſo well) of them, at the requeſt of his greate enemy the deuill. *Iob.* 1.

Open thine eyes and conſider how much thou doeſt abaſe thy ſelfe, in the vnordinate louing of riches, & how much thou doeſt exalt thy ſelfe agayne, by the contemninge of them. Take awaye therefore thy loue from theſe vanities, & beſtowe it onlie vpon Ieſus Chriſt.

NO MAN OVGHTE TO BE proude, nor to glorie of his earthly possessions, vvhich doe further nothinge tovvard the attaynynge of vertue, but rather as hurtfull thinges they ovghte to be reiected and abhorred of vs.

CHAP. 20.

Sap. 7. COMPARE not the wisdome of God vnto a pretious stone, for all the golde in the world being compared vnto that, is but as the small sande: And siluer in respect of that shalbe accompted but as a peece of clay, saith the wise man. That is great pouertie, which the world calleth riches.

Put not thy mynde vpon such vanities but lifte it vp to God alone. Abase not thy selfe in subiecting thy will to such vyle thinges. God hath created thee to goe vpright and straight, because thou shouldest looke vpwarde to heauen, and loue heauelie thinges. And set nought by these thinges of the earth.

And because God looketh and hath respect to helpe thee, & to doe thee good, therefore hath he placed all thinges that thou haste need of, vpon the vppermost face

face of the earth, as bread, wine, meate and all other thinges neceſſarie for thee, becauſe thou mighteſt finde them redily and eaſely, at what tyme thou haddeſt neede of thé. But the ſuperfluous things as golde and ſiluer, he hath hiddé vnder the earth, becauſe thou ſhouldeſt not wiſh for them nor deſire them.

Seeke not therefore after ſuch falſe ware. The prophete ſayeth: Ye children of men why doe ye loue vanitie, and ſeeke after lying? Thou being the ſonne of a reaſonable man, which haſte alſo the vſe of reaſon, doe not thou lyue ſo without all reaſon, as to make theſe earthlie gooddes the vttermoſt end of thy trauailes, ſyncé thou waſt created for to enioye the heauenlie gooddes. *Pſal. 4.*

All that thou loueſt is vanitie (ſayth the Prophet) and whatſoeuer the world promiſeth thee, is but lies. This golde is but earth, and this ſilke (which thou eſteemeſt for ſo delicate a thinge,) cometh from the ſelie woormes, and what thinges be more vile then thoſe? Theſe be thoſe pretious thinges whiche adorneth thee: with this dayntie ſtuffe, thou ſetteſt thy ſelfe out to ſhew, when all this was vpon thy backe, waſt thou cloathed with any thinge but with pouertie and with vanitie?

Be not thou proude of any ſuch like cloathinge, neyther doe thou vaunt thy ſelfe of thy riche hangings, or other coſtlie ſtuffe that thou doeſt adorne thy hóuſe with

with all, for thoughe to thy blynde eyes they ſeeme to be great riches, yet in truth they be none, nor for ſuch are they eſteemed of men that be wiſe and of vnderſtanding. Theſe thinges be not they whiche ſhall make a man riche.

If thou wilte be riche, thou muſt loue that which is verye true riches in deede. Theſe riches can not make a man wyſe, humble, patiente, chaſte, or mercifull: they conuerte not anger into meekenes, nor make a cruell man piteous, nor the enuious man charitable. Now if towarde the vertue of the minde they doe further nothing at all, but rather (as by experience we daylye ſee) doe make men worſe in maynteyning vyce and dryuing away vertue; what reaſon is it why thou ſholdeſt ſo fondly eſteeme them? for euen as when thou doeſt noriſh in thy boſome ſerpents and ſcorpions, who when they haue well warmed them there, will ſtinge thee and poyſon thee for thy labor, and do as much as is in them to kil thee: So with the heate of thy diſordinate deſires, thou doeſt noriſh and augment theſe riches and delicacie wherein thou lyueſt, which being foſtered with in thy bowels, doe after gnaw thy conſcience, and extinguyſh the good ſpirite with in thee, and ſo put thy ſaluation in great daunger.

This is that which thou haſt loued ſo well: O thou blinde man. This is that after which thou ſeekeſt ſo faſt. And this is that which

which thou consumeſt thy ſelfe for. Praye vnto God to gyue thee thy right vnderſtãding, to the intent that thou mayeſt knowe the deceytfulnes of theſe gooddes which thou loueſt ſo well, and that thou mayeſt lyfte vp thy harte to the loue of thoſe thinges in whiche true riches are to be founde.

MAN BEINGE CREATED TO the image and ſimilitude of God, ought onlie to loue hym, and not theſe earthlie riches, vvith vvhich in deede he hath no maner of reſemblance.

CHAP. 22.

DOe not thou loue the world nor the thinges which be in it, ſayth Sainte Iohn, By the light of naturall reaſon it is manifeſt, that thou oughteſt not to loue any of theſe earthelie thinges, for loue is a thinge of that nature & price, that it cannot be due vnto any thinge, but that which is able to render loue backe gayne, and requite loue for loue, which is the iuſt recompence and price thereof. And becauſe no vnreaſonable creature can thus doe, therefore muſt not thou ſet thyne harte and affection vpon any of thé. 1. Iohn. 2.

It

It is a greate peruerting of order, to vse thinges to other endes then they are appoynted and created for.

Only god is to be loued for hym selfe, as that which is the cheefe good of all, and as it were the verie centre of thyne harte. And his creatures must thow vse in their kyndes to serue hym with all, as he hath ordeyned, but for that good which thou doest thy selfe take by thé, thou must thanke God threreof, And vpon hym must thou bestowe all the loue therefore that thou canst, vnto whom it only belongeth, & frō whome thou onlie receyuedst the fruyte and benefite of those his creatures. But yf thou doest loue the creatures them selues, not referring the loue thereof vnto God. Thou peruertest the order of nature, and art worthelie to be punisshed therefore.

Gen. 13. God created man to his owne image and likenes, to the ende, that (as all other lyuinge creatures of their owne nature doe loue their lyke) so he sholde gyue all his loue and affection to God alone, and not set his lykinge in these earthlye and transitorie thinges. But with riches what resemblance or likenes hast thou? What hath thy soule to doe with golde? Thou hast to loue God onlie, after whose image thou arte made, And not these earthlie creatures.

Gene. 31. All that longe tyme that Iacob had children by Lya, and her handmayde, he neuer remembred his returnynge to his owne

wne countrie agayne, for the louers of heſe temporall gooddes, being occupyed boute externall thinges, doe forget heauē which is their true countrie in deede. But s ſoone as he had children by Rachell he eſired to retorne to his natiue countrey gayne: And ſo doe all thoſe whiche doe ood woorkes, deſire to comme to glorie nd reſt in heauen.

VVhen the king of Egipt was dead, the Exo. 1.
Iſraelites cried vnto God, and they were eard. They had cryed lykewyſe before is death, aſwell as they did after, but he arkened not vnto them. The good and he bad doe all crye vnto God, but God geueth not eare vnto the wordlie people, or that they haue not killed the kinge of Egypte, whiche is the loue of worldlie hings. But yf thow doeſt kil once the loue of the world, by & by, god will heare thee.

This is the verie force and true effect of loue, to haue the to be ſuch as is he thinge that thou loueſt. Thy ſoule s like vnto waxe, which taketh the forme of that whiche is impreſſed therein. That which the ſeale doth imprinte in it, that halt thou fynde therein. If thou impreſſe herein the loue of worldlie thinges, thou muſt be worldlie, but yf thou place heauenlie thinges therein, thou ſhalt be heauenlie thy ſelfe. If thou putteſt thy glaſſe towarde heauen, thou ſhalt fynde heauen fygured therein, and yf thou turneſt it toward the earth, thou ſhalt finde the earth

figured

figured therein. So shalt thou alwayes take that figure whiche thou wilt applie thy selfe vnto, and accordinge to that thinge which thou loueſt shall thy selfe be either good or euill.

Dan. 4. Nabuchodonozer when he was in loue with the world he went aboute the hilles and the wooddes feedinge on grasse like a beast. But retorning agayne vnto God by penance, he recouered his former image, which he had lost before.

Gene. 1. VVhen God created the sonne and the moone, and all his other creatures, God sayed that they were all good and approued them for such. But when he created man, he neyther saide that he was good or bad. Yet are not those creatures better then man, but lesse worthe the man becauſe that for his sake they were all created. And why did God say of other creatures that they were all good, and saide not so of man that was better then they all? God parayſed not man, neyther called he hym good or euill, becauſe he looked that he sholde so worke with his free will, that according to that which he sholde chose hym selfe eyther good or euill, he shold haue his denomination & callinge. If thou doeſt loue that which is good, the art thou good, And yf thou doeſt loue that which is euill, then arte thou euill. So man only becauſe he hath his free eleection to take eyther good or euill. God wolde firſte see, both what he wolde

choose

ooſe, and what he wolde loue, before he olde gyue him any addition of dignitie, d then after gyue him his title accor- ng to his choyſe, and this power hath ot God gyuen to any other of his earthly eatures, but only to man.

The Apoſtle S. Paule ſpeaking of a rtayne ſorte of men, ſayeth: That they *Rom. 1.* aunged the glorye of the incorruptible od into the likenes of a corruptible man, birdes, fowrefooted beaſtes, and of ſer- ntes. You may hereby beholde, what preſſiõs be made in mãs ſoule, through e loue of theſe earthly thinges.

The proper habitacion of the ſoule heauen, where they onelie that be per- *Phil. 3.* cte muſt inhabite. Our conuerſation is heauen, ſayth the Apoſtle. The waye to riche, is to deſpiſe worldlie riches. It is reate riches not to care for riches, VVho he that hath much, euen he that is con- nted with a little.

God commaunded the Iſraelites, that ere ſholde no man take away or enioye y part of the ſpoyles of Iherico. VVhe- in was ſignified vnto vs, that wee ſhold ot couet after the mutable treaſures of is world, which is implied in this word erico, which ſignifieth mutabilitie or hange. But as Ioſue did burne and con- me with fier both the towne, and all the iches thereof, ſo ſholde wee that be ythfull, conſume with the hot burnyng oue of God all the riches and gooddes of this

this world, which a true faythfull ma
ſhould neuer eſteeme or ſet by, And wh
ſo doth otherwyſe, ſhalbe put to death
Acham was, and committed vnto euerl
ſtinge damnation therefore.

EARTHLY RICHES OVGHT TO be deſpiſed together vvith the deſire them becauſe they are heauie, and doe hynder a man that is clyminge vp towvard heauen.

CHAP. 22.

Luke. 14. HE that renounceth not all tha
he poſſeſſeth in this worlde
can not be my diſciple, ſayeth
our Lord. If thou wilt there
fore be the true diſciple o
Ieſus Chriſt, thou muſt with thyne harte
deſpyſe all the tranſitorie thinges of thi
worlde. They which folowed Chriſt, di
forſake aſmuch, as they could deſire whic
folowed hym not. Our wil is ſo vnſatiabl
in deſiringe, that he whiche hath mo
thereof, is leaſt ſatiſſied, and he that ca
forſake his will, forſaketh all thinges. An
by that meanes did Saincte Peter forſak
as much, as Alexander could deſire.

By thy contemnynge of theſe thinge
thou findeſt thy ſelfe: But in the louing o
the

hem, thou looſeſt thy ſelfe. Happie is that ule that laboureth in the renouncinge f all thoſe thinges that the world ſo much mbraceth. Diſpiſe thou corruptible thin- es, to gayne vncorruptible.

Golde and ſiluer are not a loade for an, but a burthen for beaſtes. There is no eaſt that carieth a greater loade then he ay well beare, but the louer of riches arieth aſmuch as may be layed by any eane vpon him: Lighten thy burthen, & aſt of theſe falſe honours from thee, and ou ſhalt afterwarde goe with the more aſe. VVhy wilt thou goe ſo heauelie ladē hē thou mayeſt haue helpe of the poore an to carrie parte of thy burthen for ee? Thou mayeſt goe beſt when thou art nladen, And wreſtle beſt when thou art aked: when thou doeſt wreſtle, with the iuell naked, thou wilt eaſelie ouercome ym: but yf thou haue thy clothes vpon y backe for hym to take holde on, thou ayeſt eaſelie be ouerthrowē. Ieſus Chriſt ought naked vpon the croſſe for thee: nd yf thou wilt folow hym, thou muſt idde from thine hart all loue of temporal inges.

Ioſeph being tempted in Egipt, fled waye, and left his clothes in the handes f his perſecutor, and after he had diſ- hardged hym ſelfe, and caſt his outward ooddes away, he became a greate lorde nd ruler in Egipt. They that contemne iches ſhald receyue therefore agayne an *Gene. 39.* *Mat. 19.*

hundreth tymes as much saith our Lorde.

There is nothing greate, in this worlde but that harte which contemneth greate thinges. VVho is poore? he that appeareth riche: and he that most hath, enioyeth leaste libertie, and with lesse ease doth lifte vp his harte to God.

Crates the Thebã Philosopher despised riches, because it hindred his studyinge in Philosophie, and doest not thou thinke that they will hynder thee more towarde the gettinge of heauen? It is hard for thee to carrie a greate burthen on thy backe, although thou walke on the eué grounde: How much more hard is it for thee then to clyme vp to heauen being laden? VVhat busines so euer thou doest goe aboute in this worlde thou wilt as much as thou canst put from thee all such cares that shold hynder thee therein, and yet in thy iourney toward heauen, thou seekest for all these worldly impedimétes that might hynder thee thitherwarde. VVhat good doth it a man for to gayne the whole world, and to loose his owne soule?

Mat 16. *Leu.* 11. God sayth hym selfe that euerie beast which creepeth vpon the earth with his breast shalbe abhominable. And verie abhominable is it, that man which is created for heauen, shold trauayle & take payne in the louing of the goodes of the earth. These are verie vnworthie of heauen: these be they whome Gedeon the noble Capitaine dismissed out of his army, and

Iud. 7.

bid to retorne home agayne,as men vnworthie to be partakers of any worthie entrepriſe, who falle downe flat to the earth,and lye on their breaſt, to drinke the running waters of theſe tranſitorie worldlie gooddes.

Get thou as greate riches as thou canſt yet muſt thou geue credite vnto Iob that hath told thee longe agoe. That naked thou cameſt out of thy mothers wombe, and naked thou muſt retourne to the earth thy mother agayne. *Iob. 1.*

The mill wheele turneth al day aboute, and neuer reſteth nor ſtandeth ſtill. But turne it neuer ſo much al day lōge,at night yet it ſtandeth ſtill, & reſteth in the ſame place where it fyrſt beganne to turne. VVell mayeſt thou trauayle and wander aboute the worlde to be riche, and honorable, but when death cometh than thou muſt needes ſtay from going any further. Then ſhalt thou be founde in the verie ſame ſtate, that thou waſt in, when thou firſt entredſt into the worlde, poore and naked thou cameſt into it,& ſo ſhalt thou enter into thy graue,and in the ſtate thou wert in at the begynninge,thou ſhalt make thy latter endinge, & whence thou cameſt thou ſhalt returne, and this muſt thou needes doe how much ſoeuer thou haſt trauayled in the worlde before to make thy ſelfe riche and greate therein.

It is a vanitie therefore in this ſhorte lyfe to make thy foundation vpon the

temporall riches of this worlde. If thou contemne them with all thyne harte, thou ſhalt lyue in welth for euer with Chriſt

VVITH MANY GOODLIE REAſons and examples of gods frendes, he proueth that in this vvorld mournyng is better thē laughinge, And trauayle and payne more profitable then pleaſure and ſolace.

CHAP. 23.

Luc. 6. VOE be vnto you that laugh, for you ſhall weepe, ſaith Chriſt: woe be vnto you that haue your ioyes in this world, ſynce you ſhalbe ſo voyde of all ioye in an other worlde. VVoe be vnto all them that doe lyue in pleaſure, for much ſorow and trauayle is prepared for them.

Pſal. 83. Happie is he that in this worlde being mortified (for Chriſt) doth carrie alwayes aboute with him the ſorowe of his bitter paſſion before his eyes.

Pſal. 41. Happie is he, that in this tyme of teares & vale of miſerie, is daily fed with teares. Happie is he, who in this tyme of baniſhmente, doth make teares his foode both day and night. A man that hath in his remembrace

membrance the quiet peaceable countrye of heauenly Sion his owne proper habitation, may well with reaſon lamente, and be euen confounded, to ſee hym ſelfe confined into this place of banniſhemente amongeſt the bitter waters of the Babilonicall ſtate of this worlde. Happie be they that weepe, for they ſhalbe comforted, ſayth our Sauiour, and God hym ſelfe ſhall wype of the teares from their eyes, thoſe muſt needes be comfortable teares, which the bleſſed hand of our Maiſter doth wype awaye. *Pſa. 136* *Mat. 5.*

As the lande that is neuer watered, bringeth nothing furth but brãbles & thiſtles & ingẽdreth ſerpentes: ſo wil thy ſoule bring furth nothing but vanitie and vncleanes, except thou doe water it with the water of thy teares: And as neceſſarie are teares to the ſoule, as water for the earth. All fleſh was corrupted, and for the remedie thereof, God ſent the water of that greate flood vpon the earth to clenſe it agayne. And if thou wilt let the flood of teares fall vpon thy ſoule and ouerflowe it, It will kill all ſenſuall concupiſcence in thee. Happie is that flood which mortifieth the bodie, quencheth all worldlie deſires, and maketh fruytefull the barreyne field of thy ſoule. *Apo. 7.* *Apo. 21.*

They are but vayne which in this lyfe doe ſeeke their pleaſures and delightes. It is a greate errour for thee to ſeeke after theſe temporall conſolations. At the houre

of thy death, it wilbe found better for thee that thou haddeſt lamented, and bewailed thy ſinnes, then in this miſerable lyfe to haue ſpent thy dayes in deceyuable light vanities. If thou wilt haue thy feaſt daye here, then muſt thou keepe thy vigil and faſt there. If thou doe ſpend thy dayes in laughing here in this lyfe, in hell ſhalt thou mourne with death for euer. Holie Iob ſayde, I ſighe and am ſorie, before I take my foode. *Iob. 3.*

In the feaſtes of the Sainctes, the vigil cometh euer before the feaſt day, becauſe they did allwayes in this worlde faſt and take paines, and therefore afterwarde they muſt eate and be merie for euer. The worldlie maner is all contrarie, they doe firſt eate and make merie, and then after they doe pay their ſcot. Death cometh and maketh the reckenyng for them, and then ſhall worldlie folke paye deare for their good cheare that they haue made heare. Then ſhall the laughing and mirth which thou vſedſt here, be too well payed for, with perpetuall mournyng there. Thoſe be bitter comforts that muſt be boughte with euerlaſtinge tormentes.

Allthough thou doeſt here eate a pace, & take thy pleaſure, and takeſt thy ſelfe no care thereof, yet is their one appointed by the gouernour of the howſe, to take the reckenynge and ſcore vp all the ſhot, ſo that at the laſt there ſhalbe nothinge left vnpayed for.

If thou diddeſt but way well this with good conſideration, thy charge ſholde not growe ſo great, neither woldeſt thou with ſuch full ſcope of libertie gyue thy ſelfe to the world: But now becauſe thou remembreſt not, that theſe thinges ſhall haue an end, (And that thou muſt gyue an accompte thereof, and paye for all the recke nynge) thou ſpendeſt here ſo freelie, for the which thou ſhalt after neuer ceaſe thy payement in hell.

And as Iob ſayde of good men, that they ſighed and ſorowed before they did eate, ſo ſayeth he of theſe worldly folke here: They paſſe furth their dayes in ioye and mirth, they reioyce and make merie when the muſicke ſoundeth, and in the twinkling of an eye they diſcend downe into hell. *Iob. 21.*

To the riche glotton which S. Luke mentioneth, Abraham ſayd: Thou muſt remember (ſayed he) that in thy lyfe tyme thou receauedſt ioy, and contrarywiſe Lazarus receaued ſorow, and now is Lazarus comforted and thou tormented. This is the ende of worldly comfort, and this is the ende of the vayne glory of this world. *Luc. 16.*

Thou ſhalt not finde in all the whole euangeliſtes, that euer our ſauiour Chriſt laughed at any tyme, but of his weeping wee fynde ofte mention made. He wept at the tyme of his owne natiuitie. He wept at his raiſing vp of Lazarus to lyfe. He wept vpon the Citie of Hieruſalem, and vpon *Iohn. 11. Luc. 19.*

Iohn. 11. *Luc.* 19. the croſſe, And to be ſhorte all his whole lyfe was but a longe mournyng, and a contynualle penitence.

Mat. 18. Our Lord ſayth that vnleſſe you be as little children you ſhall not enter into the kingdome of heauen. Ye knowe that children haue no other weapon to defend thé ſelues with all, but teares: And with thoſe muſt thou likwyſe defend thy ſelfe from the deuill.

Exo. 14. Pharao was drowned in the water of the ſea, and the deuill is deſtroyed in the water of teares. It is a madnes to take pleaſure in this lyfe, when thou muſt lyue in the middeſt of ſo many greate daungers. The wyſe man ſayeth: I haue taken ioy for *Eccl.* 2. my ſorow, and vnto pleaſure haue I ſaied, why doeſt thou ſo vaynely deceaue me?

Exod. 2. Moyſes had rather ſuffer affliction with the people of God, then to be made partaker of the earthly pleaſures of the Egiptians, and therefore denied he him ſelfe to be the ſonne of Pharaos daughter. The teares of the iuſte, ſhall be turned into ioy, (ſayeth the prophete) And accor- *Pſal.* 93. ding to the multitude of my ſorowes ſhall thy cõſolatiõs cõfort my ſoule. It is better to be troubled with the iuſte, then to eate the breade of gladnes vppon the table of ſinners. It is better to weepe in wildernes, than to laugh in the pallace of princes.

Deſpiſe thou this ſoone paſſing pleaſure, that thou mayeſt after receaue the vnſpeakeable pleaſures in glorie perpetuall.

Greate

GREAT VANITIE IT IS FOR A mā to gyue hym ſelfe vnto the pleaſures & delightes of this vvorld, the vvhich doe runne ſo faſt avvay, and vvhiche doe cauſe hym at laſt to looſe the eternall ioyes of heauen,

CHAP. 24.

VHAT pleaſure can I haue to ſit here in the darkenes, ſayed Tobias to the Angell. It is vanitie liuing here in the darkenes of this miſerable world to ſeeke after theſe vayne pleaſures & fond delightes of the world. VVee wander in ſuch darkenes here that wee can not know thoſe that wee daylie keepe company with all, yea of them that wee haue cōtinually before our eyes, wee can not tell which be good nor which be bad, the darkenes is ſo great that many tymes a man can not ſee hym ſelfe. Tob. 5.

The wyſeman ſayth, That a man knoweth not whether he be worthie of loue, or of hatred. That man that trauayleth by the way, and knoweth not whether he be out of his way or no, can take no greate comforte of his iourney. It is vanitie to take pleaſure in the way of this peregrination, not knowing whether it be acceptable to

God, or no? And greate vanitie is it for a man to take pleaſure in that ſtate, in the whiche he knoweth not whether he ſhalbe condemned to hell. And becauſe this may happen in this lyfe at any tyme, thou muſt allwayes lyue in doubte & in feare. VVhen thou trauayleſt by nighte, and art doubtefull of thy way, it were greate marueyle to ſee thee ioconde and merie.

He that ſeeth his neighbors howſe on a fyer, will haue little luſt to be merie. And verie vanitie is it for the to ſpend thy tyme in pleaſure, that is geuen thee to doe pennance in, eſpeciallie ſeeing thy frendes & thy neighbours daylie dying before thy face. Of death thou art full ſure but of the ſtate wherein thou ſhalt dye, that knoweſt thou littie of, & thé is it an extreeme vanitie for thee to forget the feare of God & to gyue thi ſelfe to laughig & making merie.

That father doth much more ſorow, then he doeth reioyce, that burieth his childe the ſame day that he is borne. The pleaſure of this world, in which thou ſo much reioyceſt: doth paſſe away in poſt, & flydeth away more ſwifte then the wynde.

Prou. 15. The wyſeman ſayth, that the foole taketh pleaſure at his owne follie. And follie it is to make accompte of that pleaſure which tarieth no longer with vs. It is a vayne thing to gyue thine harte a taſt of that pleaſure, which thou no ſooner taſteſt of, but it is gone agayne. The Prophet Eſay ſayth: they gaue greate ſighes, and did bi-

Eſa. 24.

terlie

erlie bewayle that reioyced with their hartes before, for their ioye ceaſed euen ſodenlie.

It is a vaine pleaſure that the birdes doe take, when they taſt of the corne, and are ſtraight taken in the grynne, and like vnto that is the pleaſure of the fiſhes, which delighte in the bayte vpō the hook, whiche they no ſooner take into their mouthes, but death apprehendeth them. Thou art as vaine and ſimple as theſe vnreaſonable creatures, if thou doeſt reioyce amiddeſt all thoſe vayne proſperities of the worlde, hauinge death ſo neare vnto thee, and readie to take thee.

Remember that the tyme is ſhort, and let them that take pleaſure, be as thoughe they tooke it not. God brought the iuſt man by the right waye. The waye is right, when the myddeſt doth anſwere and is conformable to the begynninge and the ending. The man that is ſtrayed out of his waye goeth ſeeking aboute, to ſee yf he can fynde it agayne, to the ende he may get to the place that he intended his iourney to, in the begynning. *1. Cor. 7.* *Sap. 10.*

The ſcripture in many places doth liken vs vnto wayfaring folke, and wanderers by the way. VVee begynne to enter into our pilgrimage when wee be firſt borne, and it neuer endeth agayne vntill death doe end it. You may aſke of Salomō what our begynninge, and our ending is. *Heb. 11.* *1. Pet. 2.*

The firſt voyce, ſayeth Salomon that I *Sap. 7.*

vttered

vttered comming out of my mothers belly, was crying and lamenting, nether had euer king of this world any other beginning, and like vnto this shall be also thy later ending. Thou wast borne in weeping, and thou shalte dye lamenting, and wilte thou yet lyue laughing?

This is not the right way by the which the iust must walke. Goe thou the straight way: be none of those that walke aboute quyte out of the way, which is as Dauid sayeth, the right course of the wicked. Let the middest be agreeable to the beginning and the ending: thou beganneſt in weeping, and after the same sorte maiest thou well beleeue that thou shalte make thyne ending also.

Psal. 11.

Take thou no great paynes to be rich, seeing that Iob sayeth: Naked I came out of my mothers wombe, and naked must I retorne to my mother the earth agayne. Neuer care thou to make proude pallaces since a poore litle cradle did holde thee, when thou cameſt firste into the worlde, and when thou dyeſt, a small pit in the earth must receaue thee agayne. Neuer seeke to be greate in this world since thou wast so little whē thou cameſt first into it, and at thy death when thou departeſt from it againe thou shalt be as lowe, as thou wast before litle. Thou wast both litle & poore, when thou cameſt into the world, and not greate and riche.

Iob. 1.

Thou cameſt not first into the worlde

like

ke a cõquerour, or a reuenger of quarels with thy ſworde in thy hande, neither muſt thou be ſuch a one when thou entreſt into thy graue. Labour thou alſo to lyue after the ſame faſhion while thou contynueſt here.

Iob. ſayde vnto God, Gyue me tyme (O Lord) that I may bemone my ſelfe and take ſorow. The good holie man aſked not lyfe of God to lawghe and be merie nor to take his pleaſure here, but to bewayle and to lament, and ſuch ought thy lyfe to be likewyſe, and thou owghteſt alſo hartelie to pray vnto God, that it maye be ſuch, and that thou mayeſt not ſpend thy dayes in the vayne heapinge vp of riches together, nor in other ydle pleaſures of this lyfe, which thou wilt finde at the laſt to be but a vearie vaine follie. Bewayle thy ſinne, and thy offences, doe pennãce in this lyfe that thou mayeſt after this lyfe obteyne the lyfe euerlaſtinge. *Iob. 10.*

Our lord ſayth, that our mourning ſhalbe turned into ioye. And happie is that ſorow vnto which euerlaſting ioye ſuccedeth. Loue holie compunction, Sighe after the celeſtiall countrey, and make not this preſent banyſhemẽt a Paradiſe of pleaſure. *Io. 16.*

Thou vndoeſte thy ſelfe and art cleane gone out of the waye, if thou ſeeke to lyue in ioye and pleaſure here in this world. Turne thee back agayne, and ſett thy feete in a better way and imbrace the croſſe of Chriſt, and thinke vpon his bitter paſſion,

that

that thou mayeſt comme to the end that thou wiſheſt for, which is the felicitie that thou waſt created for.

ALL YOVR IOY OVGHT TO BE in God, for of euerie earthelie thing the ioye is vnperfect, But in hym it is ſo full that nothing can be deſired more.

CHAP. 25.

Phil. 4. REioyce in our lord allwayes, agayne I ſaye vnto you reioyce and be glad, ſayth the Apoſtle: The pleaſure of the ſeruante of God, ought altogether to be in his Lorde & maiſter. It is a vayne thinge to be ioyfull in any but in God alone.

God will not that thou ſholdeſt lyue diſcontented, but he wold rather haue thee to be glad and ioyfull, Onlie this wold he haue thee to doe: Alter the cauſe of thy ioye, And conuert the falſe cauſe thereof, into the vearie true cauſe of ioye in deede.

Luc. 10. The Apoſtles were vearie ioyfull, when they ſaide vnto their redeemer, that the diuells obeyed them. And our lord aunſwered them agayne, that they ſhold not reioyce for that, but reioyce, (ſayth he

vnto

nto them) for that your names be written
n heauen. He forbid thē not to be merie
ut he wold haue them chaunge the cau-
e of their mirth, & whereas their ioy be-
ore depended but vpon a worldlie con-
ideration, he wold haue it alltogether
eleſtiall which is in deede, the verie true
erfect ioye.

Euerie ioye that is not of God, is vaine:
And euerie contentacion that cometh not
rom hym is falſe, and hath no good foun-
dation. In hym therefore muſt all thy ioye
e, and not in any earthlie thinge of this
world. Thou mayeſt reioyce in the teſti-
monye of a good conſciēce, as the Apoſtle
willeth thee which is to thee as a pleadge
from God hym ſelfe, of the true ioye that thy name is recorded in heauen. 1. Cor. 1.

King Dauid beinge of the wicked demaunded where his God was, (as he whom they ſuppoſed to haue forſakē him for his former falle,) founde hym ſelfe ſo fainte, and ſo vnprouided in making of his anſwere vnto them, that the vearie greefe thereof, madē hym ſo burſt forth intō teares, that they were his continuall foode both daye and nighte vntill he had founde the comfort of his ſweete Lord againe. For where God is not, there is it not poſſible to haue any true ioye remayning. Although the ſcripture doth ſpeake ſometyme of the ioye of wordlie folke, ſayinge that they reioyce when they doe miſcheyfe, yet is that no Pſal. 41. Eſa 14. Prou. 2.

true

true nor perfecte ioye, becauſe it is not grounded vpon a true and incorrupte conſcience.

Of Saint Iohn the precurſour of our lord, his holie mother ſaide, that he reioyſed in gladnes. This is the difference, that is betweene good men, and ill mens ioyes. Theſe doe ioye in their vanities, And the other doe reioice in a good cõſciẽce. This is the reioyſing of Sainẽte Iohn in ioye.

Luc. 1. That ioy muſt needes be vayne which hath not the grace of God for his foundation. If thou doe ſtande in good ſtate toward God, then ſhalte thou haue true ioy, and if thou canſt get God, then ſhalt thou haue all ioy in him. VVilte thou haue riches? Beholde it is written: Glory and riches be in his houſe. VVilte thou haue bewtie? Our Lorde ſayeth vnto his ſpouſe. Beholde my frend how fayre ſhe is. VVilt thou haue lyfe? Behold I am the lyfe, ſayeth God. VVilt thou haue ſaluation? I am, ſayeth our Lorde, the Sauiour of the people. VVilte thou haue peace? The Apoſtle ſayeth: That our Lord is our peace, which maketh agreemente betwixte God the father and vs. VVilte thou haue honor? Beholde what is written in the pſalme. Thy frendes be very honorable, and their domination is comfortable.

Pſal. 3.

Can. 4.

Ioh. 14.

Eph. 2.

If thou haue God with thee thou haſt perfecte ioye, for with him thou haſte as much as thou canſt wiſhe: with good reaſon, and for iuſte cauſe is he ioyfull that hath

th with him the fountayne of all ioy.

Away with all this temporall ioy, for an che of one ſpirituall ioy is more worth en all the falſe ioyes and pleaſures that e world can beſtowe vpon thee. There no taſt of true ioy but in God alone, for worldly ioy doth ſoone vaniſhe away ayne.

Iſmael Abrahams ſonne according the fleſhe, had ſoone ſpente and nſumed the water which his mother gar and he caried for their comforte d releefe: But Iſaacks laſted and contiued, who was the child of promyſe. The mfortes of the world ſhal ſoone haue an d in the wicked, but the ſpiritual conlations of the iuſt, ſhalbe like ſpringing elles of water whiche neuer ſhall fayle: nly this ioye is certayne & ſure whereof ur lord ſpeaketh: No man ſhall take your oye from you. *Gen. 21.* *Iohn. 16.*

Many worldlie men doe glorie in eir garmẽtes, but that glorie is their garentes, it is none of their owne. Others oaſt them of their riches, but that glorie ngeth to the riches, and not to them at doe owe thẽ. This ioye is not theirs, it eſteth in tẽporall things. They may ſoone e without that ioye, if they be without e thinges which brought the ioye.

But that ioy which Chriſt calleth our oy, no man can take away from vs, which s the ioy of a good conſcience. This is ur owne proper ioy, which no man can take

take away from vs, but if we be content to departe with it our selues. This is the ioy which we haue, not of any creature but from the creator him selfe. Among the fruites of the holy Ghost, S. Paule reckeneth gladnes to be one. Gal. 5.

In creatures their can be no perfect ioye, but onely the ioye is full and perfecte of it selfe, which is in God our creator, because it is infinite and without end, according to the goodnes of him that it proceeded from. Ioy is in comparison to desire, as reste is vnto motion: for there is our rest quyet and perfecte when there is not any thinge more to be moued: And euen so shall our ioy be full and perfect when there is not any thinge more for vs to desire or wish for.

And because that in the things of this lyfe, our desire neuer findeth perfect rest hereof it groweth, that in the creatures of this worlde it neuer findeth perfect ioye. Therefore doe thou loue God alone, who filleth thy soule with good desires, and is the onely cause of thy perfect ioy.

Psal. 102. The prophete Dauid sayeth: That he only filleth our desires with good things.

Anna the mother of the prophet Samuell sayde my hart reioyced in our Lord, and in my God was all my gladnes. So doe thou reioyce onlie in God, because the ioye of this worlde is false and vaine the which shortelie passeth awaye & vanisheth.

How

HOVV GREAT SO EVER ANY mans honours in this vvorld be, yet they all vanyſh avvay at the laſt, and true honour doth only reſt in the ſeruantes of God, both here in this vvorld, and in the vvorld to come.

CHAP. 26.

THy frendes are verye honorable (O Lord) and their gouernement full of comfort. Thus ſayeth the prophete dauid. If thou be the frende of honor, thou arte the enemy of God, for he onely hath true honor, that is in the fauour of god. It is vaine to ſeeke the honor of this preſente worlde, for with payne it is gotten, and with charge maynteyned, and quickely it is gone agayne. Onely true honor belongeth to the ſeruantes of God. All thoſe, whom the worlde doth honor and extoll, are not the frendes of God. *Pſal. 138*

That honor which the ſainctes of God had both here on the earth, and alſo in heauen, was not gotten by the ſeeking of it, but by the flying away from it. VVilte thou be honorable? Then muſt thou humble thy ſelfe and be brought lowe. VVilte thou that all men ſhall knowe thee? Labour thou

thou then to be knowen of no body: h
lyke a ſhadow that flyeth from him wh
foloweth it, and it is gotten by throw
thy ſelfe downe to the grounde, and a
ſing thy ſelfe. If thou ſhalte once kno
thy ſelfe, but for earth and aſhes as th
arte, thou wilte not couet after the va
honors which theſe blind worldly folk
doe ſeeke ſo much for. VVhen thou w
haue none of them, then ſhall they be
uen thee: VVhen thou flieſt from the
then will they come vnto thee, and
humbling of thy ſelfe, thou ſhalt get the

But yf thow wilt deſire the hono
perpetual, thou muſt deſpiſe this temp
rall honour: doe but caſt thyne eyes vp
the end that all theſe temporall vani
doe come vnto, & thou wilt eaſelie deſp
the vayne honours of this world. The
be certayne countrie paſtimes vſed,
which amongeſt other, their is vſed
carying aboute of a certeyn paper Ima
ſett vp a lofte vpon a pole, which all
people folowe frō place to place, to ma
ſporte at, which he that carieth ſett
furth with all the brauerie, gay garmen
and Iewels that he can get or borowe,
when the play is ended, and all that bor
wed ware retorned backe to the own
agayne, then their remaynes nothing
the bare naked Image as little eſteem
thé, as it was folowed & cōmended bef
And euen ſo falleth it out by thee, wh
thou arte alofte in the world, decked

h the honours & dignities thereof, be
u neuer ſo vyle a ſinner, thou ſhalt not
t commendacions and vayne prayſes
he people, but when thy playing tyme
nded, & all that thou haddeſt borowed
ore of the worlde, reſtored agayne, as
e will they ſet then by thee, as they
ſet by the paper puppet before, that
ſo much eſteemed and folowed.

Thou muſt remember, that all thy
ddes, honours, and dignities be all but
t vnto thee here for a tyme, and all-
ughe thou doeſt poſſeſſe them for a
ne, yet mayeſt thou well ſee, that they be
ne of thyne, ſince when thy lyfe for-
eth thee, thou canſt not carrie them
aye from hence with thee, ſince other
kes muſt then adorne them ſelfe with
t, which thou diddeſt ſo much magnifie
y ſelfe with all before.

VVhen the iourney of thy lyfe is ended,
an end is alſo all thyne honour and
orldlie reputation, and in the earth muſt
ou lye all poore and naked while others
ake merie with that which thou ſo much
ſteemedſt.

The greate eſtates and kinges of the
rth that ſat ſometyme full high in their
rones and ſeates of Maieſtie, all clad in
urple and rich array, vnto whom folke
owed their knees, & made lowe curtiſies,
s vnto ſome earthly God: The ſame folke
fter (when all the honor was gone, and
hey layed lowe in their graues)

went

wēt walking ouer their heades, & shew
small reuerence to those whome they
greatlie magnified before. This is
worldlie guyse, to daye in honour, to
row in dishonour. To day euery man sp
keth honorablie of thee, And to mor
not one that will remember thee. A
passeth the wynde of this vanitie, the
lasteth not longe, and at last in short
cometh all the honour to nought.

O I wold to God, that vnto the e
nest louers and folowers of this worl
false honours and vanities, there were
worse to falle vnto them: Thé after
they should be once depriued of them
death and cleane forgotten of wor
people, there mighte no more harme co
vnto them. But this is (loo) a misera
thing, and vearie fearefull to thinke
that after these short daies be ended
which they haue serued the worlde, th
which contynued in their vyces and e
lyfe vnto the end, shall burne in hell
after for euer. This end haue the vanit
which thou seekest after, and in this d
the honours end, that thou so much d
lighteste in.

The true seruante of Iesus Christ, do
not desire this temporall honour, whi
he acknowledgeth for vaine, and tran
torie: The seruante of Christ setteth mo
by the honour of his Maister, then h
doeth by his owne honour and cōmoditie
Happie is he which in all that he doeth
desireth

reth nothing but the honour of God.
Happie is he which imbraceth humi-
e,& foloweth his maiſter Chriſt there-
nd diſpiſeth all the vayne honour of
world from the bottome of his harte,
he end,that he may reigne with Chriſt
euer.

Care not for the falſe honour of this
rld, that thou mayeſt get the true ho-
ur of heauen, leaue not the truth for
ſhadowe.

The Apoſtle ſayth, be not ye in your 1.*Cor.*14.
ce &vnderſtandinge like vnto childré.
ildré doe more delight in horſes made
reedes,and puppetts made of clowtes,
n in true horſes,& verie men and wo-
n in deede. Thou muſt not be a childe,
d ſet more by a ſhadow of truth, then
the trewth it ſelfe.

The riches and honours of this worlde
but ſhadowes of the true riches and
nours that be in heauen. And ſince thou
art a man of reaſon and iudgement,
put not thyne affection vpon
theſe ſlight ſoone ſliding
vanities.

ALL DESIRE OF VVORLDL

honour is to be fledde, for by them d
thou incurre infinite daungers
losinge thy soule, and by them th
are greate offences committed aga
thy lord God.

CHAP. 27.

Eccl. 9. BE NOT thou desirous t
take any worldlie domin
at mans hand, neyther d
thou seeke for aduanc
ment of the king, sayth t
wise man. Those that
to clyme vp in the toppes of howses, are
greate daunger of fallinge, wherfore it b
houeth them to haue a good stayed he
lest they falle and doe breake their ne
kes. If thou doest folow after the hono
of this world, yt wilbe needefull for th
to haue a good brayne, and to stand wel
gods fauour, for feare lest thou falle in
hell.

Prosperitie is more daungerous th
aduersitie. The prophete sayeth: Tha
Psal. 90. thousande shall fall at thy lefte hand, a
ten thousand vpon thy right hande. Th
were more in number which perished v
on the right hande of the honor and fel
city of this world, then were those whic

perished

eriſhed on the lefte hand of baſe degree nd meane fortune. The felicity of world- folke, is as it were an offence with out orrection. In place of honor looke that ou ſet not thy ſelfe, for there arte thou ubiect vnto much daunger.

The frantike perſon hath many ima- inations, and if he driue them not away om him, they will put him into great ha- arde. Leaue the vayne deſires of honour, hich thou carieſt aboute with thee in hyne head, for yf thou put them not way from thee, they will put the lyfe of hy ſoule into vearie greate daunger of eſtruction. Take away from thyne hart he vanitie of proude thoughtes and high inded conceytes, if thou wilte obteyne aluation. Thou wilte neuer be cured, ex- ept thou doe driue from thee theſe ima- inations.

VVorldly honor is dangerous, and in full many haue periſhed and bene loſte. ome haue their worldly honor ſo deare nto them, that to mainteyne the ſame, and eepe the good opinió that they ſuppoſe he world hath of thé, they will not ſticke o offend God, & to defame their neigbour o whome they will not ſeeke afterwarde o reſtore his good name agayne, which is y thé impayred for feare leſt they ſhold rgue them ſelues of their former wron- es, And ſo thereby decay their owne ere- lite. And rather then they will looſe one ote of their worldlie honour and repu-

tation, they will remayne in hell for euer. And rather then they will pay that which they owe, (whyle they ſhall thereby abate ſome parte of their worldlie worſhip and eſtimatiō, for the paymēt of their debtes) they will venter to goe to the diuell, and caſt away their ſoules for euer.

They be like vnto thoſe greate men which Sainćte Iohn ſpeaketh of, which beleued in Chriſt but they durſt not confeſſe it, for feare of the phariſeys, leſt they ſhold haue bene driuen out of the Sinagoge, They loued more the glorie of men *Io. 12.* then the glorie of god. This is a daungerous ſtate, in which theſe louers of worldlie honours doe lyue, that they determyne rather to looſe their ſoules, then the honour of this world.

Pilate condemned our ſauiour, although he knew hym to be innocent, for to maynteyne his owne credite thereby amongeſt the people. He knew well enough our Sauiours innocencie, He ſaw that he was delyuered into his handes through enuye, and he was alſo verie deſirous to haue delyuered hym. But when his *Io. 19.* accuſers tolde hym, that yf the ſhold let hym ſcape away, he was not to be accounted Ceſars frend, ſo greedie was he of worldlie honour, (which he ſtode in feare to looſe by their meanes yf they ſhold accuſe hym to the Emperour of any fauour bearing toward Chriſt,) that for the ſauing of his credite, and maynteynyng

is worldlie honour he gaue ſentence of leath againſt the author of lyfe, And volde rather goe againſt all reaſon, & his wne knowledge, then falle tnto the diſ- race of his Prince. And was contented to ffende God, rather then to diminiſhe any arte of his woorſhipfull eſtate, or loſe is credite with the Emperour. And yf hou wilt preferre worldly honour before he loue of God, thou muſt needes falle nto a thouſande of ſuch miſchiefes.

Many be they which goe to the diuell or the maynteynyng of their credite in his worlde. This is a dangerous eſtate, nd yf thou diddeſt but well conſider of e dangers in which they doe lyue that re put into high dignities and honours f the worlde, thou woldeſt from the bot- ome of thy harte, with all earneſt affe- ion, determyne reſolutelie with thy ſelfe renounce all theſe vayne dreames of orldlie honours and promotions, which owe thou ſetteſt ſo much by, and doeſt diſordinatlie loue. How many haue pe- ſhed through honours.

In what honor was Adam when he as placed in the earthlie paradiſe, & yet ow grieuouſlie offended he? Contrarie- iſe Iob was beaten downe with many tri- lations, and had many occaſions geuen m to offend God, and dyuers impedi- ents to ſerue hym, And yet all this ſuffi- d not to make hym to ſinne. Adam was greate dignitie obeyed of all, and Iob *Gene.* 3. *Iob.* 1.

lay in a ſtall diſpited of all. By this thou mayſt perceyue what daunger there is in the dignitie and honours of the world, and what ſuertie is founde in the deſpiſing and contempt thereof agayne.

He which ſtandeth on the toppe of a ſteepe ſlipperie tower, is in greate haſard of falling: And in much leſſe ſuertie be they which climbe vp to the toppes of houſes, then they which walke belowe on the euen grounde: in a lowe eſtate thou haſt not ſo much to feare, and liueſt in better ſafetie.

In noble men, and men of greate eſtate wee ſee much idlenes reigne, which is the mother of vyce, and ſtepdame to all vertue. They ſpend their lyfe, and conſume their dayes in ydle paſtimes, vayne delightes and banckettes. God is more diſpleaſed by them then by thoſe that get their liuing by the ſweate of their browes.

But wilt thou get the lyfe euerlaſting? Then muſt thou in this lyfe, make ſtore and ſet much by thoſe thinges which are much worth there. The marchãt that will thriue, buieth his ware good cheape where it is plentie, and ſelleth it deare agayne in places where it is ſcant. Thou deſireſt to goe to heauen, and thitherward thou art now trauailing: take not that with thee thither which is good cheape there. There be all maner of honours riches, and proſperities verie abundant, folow my counſell, and carie with thee thither, the

kin

kinde of ware, whiche is not there to be gotten, thou ſhalt be ſure to ſell it well, & to haue good payment there for it.

All maner of tribulation, perſecutions teares, faſtinges, and all workes of penance, be thinges which are not there to be had, nor none ſuch founde there. If thou doe therfore prouide thy ſelfe good ſtore of this ware, when thou comeſt thether thou ſhalt be ſuerlie well payed for the ſame, and ſo thou ſhalt be riche therewith and lyue thereby in honour for euer. And yf thou goe laden hence with vayne honours and pleaſures of this worlde, they will yeld thee litle, in the next worlde.

Therefore leaue of that trade betyme and meddle with none of that kynde of ſtuffe, let theſe falſe honours goe, ſet not by theſe ſhort fliding pleaſures of the world: They will but worke thee diſhonour and ſhame, flye from them here, & thou ſhalt wynne thereby true honour in heauen.

THIS VVORLDLY PROSPERITY ought much to be feared, for asmuch as many greate men of this vvorld, vvhich haue bene good and iuſt in aduerſitie, haue yet in proſperitie bene founde to be full of vvretchednes and iniquitie, commytting dyuers offences, vvhich haue bene both againſt gods high honour, & their owne ſaluation.

CHAP. 28.

Prou. 1. THE proſperitye of fooles will be their owne confuſion, ſayth the wiſe man: thou oughteſt to ſtande much in dreade of proſperitie here in this world, if thou ſeeke to conſerue the humilitie of harte, and to ſerue Ieſus Chriſt.

1. Re. 9. Saul was as good, and as holy a man as any was in all the lande of Iſraell, when he lyued in meane eſtate, but after he came vnto honor, and was aduaunced to the dignitie of a king, his worldly proſperitie made him proude and high mynded.

2. Reg. 11. Dauid when he was perſecuted, coulde gyue lyfe vnto Saule his enemy and perſecutor, which he had in his power to haue

aue taken from him, but after in his great roſperitie, he wolde not ſpare the lyfe of is faythfull frende Vrias. He that in per-ecution gaue lyfe vnto them that had eſerued death, in proſperitie ſlewe thoſe hat beſt deſerued lyfe. It is a rare gifte to yſe proſperitie wel.

Thou muſt not in worldly proſperi-ie lyue all at aduenture, for ſo greate is hy danger, as thy negligence is greate in hy gouernement. That parte of thy lyfe muſt needes be greatly in danger, which s neglected through too much aſſurance of thy ſelfe. VVe haue ſeene many men very vertuous and much fearinge God, who when they were aduaunced to high roomes and dignities, fell into pryde and diſſolute lyuinge. Beware therefore of worldly proſperitie, as of a moſt manifeſte peſtilence

Vpon the high hilles of Gelboe, the noble men of Iſraell loſte their lyues. And in the proſperitie of this worlde, doth many a man dayly periſh: vnto proſperitie is ioyned the forgetfulnes of God. 2. Reg. 1.

Ioſeph prayed Pharaos cup bearer to haue him in remembrance, when he ſholde be reſtored agayne to his former eſtate of honor. And the holy ſcripture ſayeth of him: That as ſoone as he had gotten out of priſon where Ioſeph and he had hene long together, and that he was reſtored vnto his office agayne, he quyte forgot his frende and interpreter Ioſeph, Gene. 40.

he put hym in mynde that he ſhold not forget hym, when he was reſtored to his roume agayne, becauſe he knew that proſperitie was the tyme of forgetfulnes.

Pharao king of Egipte, in his proſperitie ſaide that he knew not God, neither wold he lett the people of Iſrael depart away from hym: but in his tribulation he began to knowe hym, & beſought Moyſes and Aaron, to pray vnto God for hym.

Mat. 17. Sainćte Peter being a lofte in glorie vpon the top of the mount Thabor, wiſhed for three Tabernacles there, One for Chriſt, One for Moyſes, and a nother for Elias, and neuer remembred hym ſelfe, nor any other of his felow diſciples.

Doe not thou marueyle at this, for proſperitie, and worldlie glorie, maketh a man to forget both hym ſelfe, and all the frendes that he hath.

It is more dangerous ſaylinge vpon the ſweete pleaſant waters of the runninge ryuers, them vpon the ſalt and bitter waters of the ſea. And ſo is thy ſaluation in more perill when thou liueſt amongeſt the proſperities of this miſerable world, then whē thou liueſt in the bitter ſtormes of tribulation.

Proſperitie ſheweth alway a frendlie countenance, and contynueth ſtill at hand with vs, which maketh vs the leſſe to ſuſpect it, and take no regard therevnto, whereby ſhee taketh better occaſion to linke her ſelfe in league with our fleſh

gainſt vs, ſo as they both ioyne together, nd aſſault our poore ſoule.

But it is the beſt way for thee, when hou art in proſperitie, to thinke allwaies hat there is a ſtorme commynge at hand. nd then ſha.t thou take it, but as a thing ent vnto thee.

And agayne in tribulation thou maieſt omfort thee with the remembrance that hy troubles ſhall not long laſt, and ſo ſhalt hou carrie one indifferente face towarde hem both.

And if thou wilt lyue with Ieſus Chriſt or euer in an other world, thou muſt flye rom the proſperitie and vayne honors of his preſent world: and better it is for thee o be afflicted and troubled with Chriſt, hen to lyue in all the proſperitie of this worlde. Take it for great good to thee, to e perſecuted and tormented with Chriſt *Mat 5.* hy redeemer, for vnto thoſe that are perecuted for him belongeth the kingdome of heauen. Deſpiſe the felicitie of this world, that thou mayeſt get the true honor which endureth for euer.

THE PROSPERITIE OF THIS vvorlde gyueth ſhevve of the payne and infelicitie of the next, And the perſecutions and afflictions ſuffered for Chriſt, are ſure teſtimonies, of his diuine loue, And of his choſing of thee to be of the number of his elect.

CHAP. 29.

2. Tim. 3. ALL thoſe which ſeeke to liue religiouſlie in Chriſt Ieſu doe ſuffer perſecution, ſayth the Apoſtle. The barreyne trees which yelde no fruyte, are neuer ſhaken nor beaten, but are at laſt cut downe, and caſte into the fier: as our Sauiour Chriſt ſayd by the withered figge tree. But contrarywiſe happeneth it vnto the good trees, which though they be well ſhaken and beaten for to gather the fruite, yet are they neither cut downe nor deſ-
Luc. 13. troyed. Our Lord likened men vnto trees,
Math. 7. which when they be good, are perſecuted, and when they be nought ſhall be burned in hell fier.

If thou be perſecuted be not diſmayed, but yeld thankes to God, that hath admitted thee to be one of that number that he hath choſen for him ſelfe. Chriſt

hym

ym ſelfe was perſecuted, ſo were all his oly Apoſtles, and all his frendes. If thou uffer no perſecution in this lyfe, thou ughteſt much therefore to be afrayed eſte thy puniſhment be reſerued for thee ltogether vnto the later end, when death hall cut thee downe by the roote: and doe ot thou thinke that thou arte the better eloued of God, for that he ſuffereth no erſecution to fall on thee.

Chriſt gaue with his owne hande vnto Iudas his breade dipped in the liquor of he tender Lambe, whereas his other diſciples did eate their bread drye, without eyther liquor or lenayne: yet was not Iudas therefore eyther the more fauored, he more holy, or the more perfecte. And when thou likewiſe doeſt eate thy meate dreſſed delicately after the fineſt faſhion, doe not thou thinke thy ſelfe therefore o be better then the poore ſoules which doe eate their bread drye. Io. 15.

God dealeth his temporall benefites moſt liberally to the ſinfull wretches of he worlde, and ſheweth them outwardly he beſt fauor. Vnto Iudas he gaue the bag of money, and to his other diſciples he gaue the trauayle of preaching. Io. 12.

Vnto Iudas he gaue the moſt ſauory and the moſt eaſie parte: but vnto his welbeloued Apoſtles, he gaue his vnſauorye and hard perſecutions.

It is better to be poore with the Apoſtles, then to be rich with Iudas. It is Mar. 55

better

better to eare the bread of pennance, a-
Mar. vlt. mongeſt the diſciples of Chriſt with ſo-
row and feare, then to lyue in the pleaſure
of vayne ioyes amongeſt the ſeruantes of
the deuill.

Take courage vnto thee in thy perſe-
cution, and harken what our Lorde ſaith
Io. 15. vnto thee. If they haue perſecuted me,
they ſhall perſecute you alſo. Thou muſt
not thinke thy ſelfe to be better then Ieſus
Chriſt, neither let it come at any tyme into
thy thought that the ſame glorie which his
holie mother bought with ſo many affli-
ctions and perſecutions ſhalbe gyuen vnto
thee, lyuing after thyne owne will without
any ſuffering thereof at all.

That reſt which the frendes of God
haue gotten by ſufferinge of much vexa-
tion, & many tribulatiõs, ſhall not be giuẽ
vnto thee, liuing at thy pleaſure, and re-
uenging of thyne iniuries. Be not proude
that thou haſt no perſecution, but take it
rather as a moſt grieuous perſecution
vnto thee, that thou wert neuer perſecu-
ted.

The phiſition ſuffereth the ſick man
to doe what he will and to haue his owne
luſt in euerie thinge, of whoſe recouerie
he is in vtter diſpaire: which he will not
doe vnto hym, of whome he hath good
hope of amendement.

It is a great ſhew of thy damnation, if
euerie thing come to paſſe as thou woldeſt
haue it, and that thou haſt thyne owne

will

il in euerie thing as thou woldeſt wiſh it. appie is he to whome God is hym ſelfe niſition, by taking of his worldlie com- rts away. Happie is he that with patience ceyueth at the hand of God aduerſitie d tribulation to clenſe his ſowle with l. Happy be they that for righteouſnes *Mat. 5.* be ſuffer perſecution, for theirs is the ngdome of heauen.

Euen as thou ſuffreſt thy ſelfe with tience to be let blood, and to be urged for thy bodelie health ſake: ſo ughteſt thou moſt ioyfullie to take per- cution for the ſauing of thy ſoule: And oke not ſo much to the preſent payne hich thou ſuffreſt, as vnto the ſaluation hich thou ſeekeſt. Remember not ſo uch the preſent payne which thou fee- ſt, as the reward which thou lookeſt fter.

He that paſſeth ouer the Sea, and wold ot be troubled with vomiting nor hauo us head to turne aboute with giddines, t hym caſt his eyes toward the land: So uſt thou caſt the eyes of thy mynde oward heauen, the vearie true land of he lyuinge, and neuer looke vpon the tro- leſome waters of worldlie perſecution, eyther caſt ſo much in thy mynde the reſent daungers of this tempeſteous orlde, in which thou art now ſayling, as he pleaſant countrey of heauen, toward hich thou art going.

Saiute Stephen in the perſecution of thoſe

Act. 7. thoſe ſtones which were throwe... lifted vp his eyes toward heauen. And ... thou wilt not be troubled, thou mu... thinke vpon the reward which thou art t... receyue hereafter. Thou muſt ſuffer i... this lyfe many perſecutions, yf thou wi... ger the eternall lyfe. This is the mone... which God maketh payment withall vnt... his ſeruantes here. VVith perſecution... they be healed, & therewith be the ſpotte... of their ſinnes wyped cleane awaye.

Some be ſo like vnto little children... that they had rather be ſicke ſtill, then take... any paine to get their helth againe. Think... it not better for thee to lie ſicke for euer... in hell, then ſuffer in this lyfe a ſhorte per... ſecution for a tyme. The greateſt glorie... of a Chriſtian man is to ſuffer perſecution... 2. Cor. 12. for Ieſus Chriſt. S. Paul after he had bee... taken vp into the third heauen by God... hym ſelfe, and there receyued many grea... graces and gyftes at his handes, with... ſundrie ſpirituall conſolations, yet wolde... he neuer glorie in any thing but in his... infirmities and perſecutions.

A gentleman will ſooner boaſt hym... ſelfe of thoſe hurtes whiche he hath re... ceyued in the warres, and in the things... which he hath done in his maiſters ſerui... ce, then he will in the fauours and gyftes... Mat. 5 which he hath beſtowed on hym. So... ſholde a good ſeruante of Ieſus Chriſt... glorie more in his perſecutions ſuffred... for his maiſter Chriſt, then in any other...

graces

aces and gyftes which he receyueth at is hande:.

Let thy glorie be in the croſſe of thy rde, and in thy ſuffering for hym, for yf ou wilte take parte with hym in ſuffe- ing of perſecution, thou ſhalte after en- ye with hym the fruytes of thy tra- ayles.

VORLDLIE FAVOVRS DOE keepe a man from knovvynge of hym ſelfe, and doe ſo dryue hym into pride, that he loſeth thereby the grace of God, and his celeſtiall gyftes, except they be tẽpered vvith humilitie & knovvledge of hym ſelfe.

CHAP. 30.

A-MAN was a greate man (ſayth the ſcripture) and highly fauoured of his maiſter Aſſuerus, But what profit tooke he by all the fauours and benefites that Aſſuerus eſtowed on hym. They ſerued hym to o other end, but to be the inſtruments of is owne fall and perdition. *Heſter. 3.*

Thy ſoule muſt needes runne into great aſard amongeſt theſe worldlie fauours, when

when as the fauours which God beſtowe
vpon his owne eſpeciall ſeruantes be n
without daunger. Our nature beinge b
weake through the euill inclinatio
that is in it, doth often take harme euen b
thoſe fauours, which God hym ſelfe g
ueth vs.

Mat. 16. Chriſt prayſed Sainct Peter, callin
hym happie, for that the father of heaue
had reuealed vnto hym that which h
moſt cõfidẽtly pronounced of hym. Yet
much was he blinded with that fauour re
ceaued at Gods hands, that within a whi
after he ſought to haue hindred the bleſ
ſed paſſion of our redeemer, for the which
he was worthely rebuked at our Lord
hand. Now if through our owne euill han
dling, we doe take harme of theſe fauour
which we haue at Gedes owne hande
what effect is the fauour of the world lik
to worke in vs?

The fauours that Ioſeph receaued of
his maiſtres in Egipt, were but as occaſ
ons and meanes to make him offend God,
and to caſte away his ſoule: and think
thou not that humaine fauours can ſerue
thee to any other ende.

They are of the nature of wyne which ſtr
fumeth vp to the head, therefore it is ne
ceſſarye for vs, that theſe worldly fauour
be tẽpered with water (which they doe
power vpon vs, and (as it were) delay
withall the heate of our tẽporall fauours)
that by murmuring and grudging agayn

vs

doe cauſe that theſe fauors of princes
d worldly honors, doe not fume into
r heades to make vs drunke therewith.
d becauſe we ſholde not be puffed vp
much with ſuperfluous prayſes and fa-
rs of the world, the prouidence of God
th ſo ordeyned, that we ſhold ſometime
bitté by ſclaunderous detractors, to the
d that when the tongue of the flatterer
th made vs ouermuch to riſe vp in the
king of our ſelues, the tongue of the
ckebiter and murmurer might as much
ayne depreſſe vs and humble vs.

Reprehenſions and miſlykinges of men
be bringe vs to the knowledge of our
lfe. The fauor of the peop'e entringe
nce into our ſoule taketh away from vs
e light of reaſon, whereby we mighte
nowe our ſelues.

He that is ouermuch fauoured, is know-
n of all other men, but yet he knoweth
t him ſelfe: but he that is diſfauoured
nd lyueth in diſgrace, knoweth him ſelfe
nd is not knowen of other men. It is
uch better that a man knowe well him-
lfe, then to be knowen of all other men,
nd not knowen to him ſelfe: and more
arme doth a man take by fauour, then by
ſfauour; and more hurtefull is loue then
ate vnto him. Hate is one kinde of per-
ecution to a man, and perſecutions be
rofitable becauſe they doe humble a mã,
nd make him to knowe him ſelfe: but
oue doth make a man blinde, and taketh

from

from him the knowledge of him selfe, ... for that cause is it better to be persecu... then fauored. In persecution thou sha... finde God: and in fauors thou shalt lo... him: and doe not thinke, that because th... arte fauored and doest lyue in the pros... ritie of this world, that thou art there... any thing the better beloued of God.

Luke. 16. Remember what the Ghospell saye... Forget not that in thy lyfe thou rec... uedst thy ioy, and Lazarus his woe, ... now must Lazarus be comforted and th... tormented. If in this lyfe thou hast fa... and honor, thy saluation is thereby ... more in hasard, and it is a token that th... arte not appoynted to be an heyre of t... ioyes of heauen. The lawes doe not allo... that a bastard sonne shoulde enter as hey... into his fathers possessions.

Abraham gaue gifts vnto Ismael and ... the rest of his children, the inheritan... of his patrimonie remayninge whole ... Isaacke his true heyre and successor. T... those which doe degenerate from G... (their true Father) by vicious and lew... liuing, he bestoweth onely vpon them ... gyftes of this worlde, which be honor ... riches.

They which most of all doe enioy t... world with the offending of God, and t... are set aloste therein by hauing of m... honors and dignities, are after exclu... from the inheritance of glory which ... reserued for the good, who despising t...

fauou...

ors of this worlde, doe hope as lawfull
res to be admitted to the inheritance
heauen. And the worldly folke muſt
tente them ſelues with their worldly
tes, without further hopinge for any
er prefermente in the inheritance of
uen. Doe not thou marueyle if the
ked doe floriſh in this worlde, for our
riſtian Religion doth promiſe here no
or, but contempte and diſpiſing. The
ked men haue nothing in heauen: nei-
r haue the good men any thing in this
rld. Eſteeme not thou the fauor there-
out as the good ſeruant of Ieſus Chriſt,
ecte with patience that glorious day,
which thou mayeſt enioy the euerlaſ-
g treaſure of heauen.

HE BEST AND THE READIEST VVAY for the vvynninge of Paradiſe, is to ſuffer perſecutiõs and tribulations in this vvorld, & for that purpoſe be they ſent vs by God, that vvee may be purged by them, as golde is purged by the fier.

CHAP. 31.

THROVGH manye tribulations muſt we enter into the kingdome of God (ſayth the ſcripture.) Suffer with patience tribulations and afflictions: for our Lorde ſayth

Act. 14. *Pſal.* 60. *Prou* 13.

ſayeth: I am with thee in thy tribulation.

Tribulation is the faythfull meſſenger of God, which carieth health and ſaluation with it. And as he that doth iniurie vnto an embaſſator of a king or a great man, doth alſo iniurie to him that ſendeth him: So doth he offéde God, that is grieued at his tribulations. And God will puniſh them, as Dauid puniſhed Amon, for diſhonoring the meſſengers that he ſent vnto him. 2. Re. 20.

Tribulation is to man as the fyle is to iron, the fanne to the corne, and as the fier is vnto golde. Deale mercifully with Sion (O Lorde) that the walles of Hieruſalem may be builded vp, ſayeth the prophete vnto God. Pſal. 50.

S. Peter calleth vs the ſtones of lyfe. And thou canſt not ſerue for a ſtone in that glorious building in heauen aboue, excepte thou be firſte well ſquared here, and made iuſt to lye in the foundation by the workeman, who vſeth theſe tribulations, as hammers and edgetooles to bring thee to a right leuell and a perfect ſquare: and the perſecutors be they which do but make the wall, and are appoynted of God to be the maſters of that worke. He therefore that will not be perſecuted, will not dwell in the heauenly Hieruſalem in the glory euerlaſting. 1. Pet. 2.

King Dauid was a better king then Salomon his ſonne was, for the father we know to be ſaued, but of the ſonne, we

opinion

ion remayneth doubtefull, and yet
ids life was al full of affliction, teares,
tribulations: but Salomons was all
rary, who lyued alwayes in peace and
ſperitie. Tribulation put Dauids lyfe
ſſurance, and proſperity put Salomons
ation in doubte.

Tribulation lighteneth the vnder- *Gene. 42.*
ding. Ioſeph was not knowen to his 45.
thers when he honored thē and made
m good cheare, but when he wept and
ented vpon them, then was he by and
made knowen vnto them. And there-
e doth God gyue to thee tribulation,
cauſe thou ſholdeſt knowe hym, ſynce
en he maketh much of thee, thou wilt
t know hym at all. And becauſe thou
epeſt ſo ſoundelie and forgetteſt God,
taketh from thee, the pleaſure and de-
ght wherein thou layeſt ſo much at thyne
ſe before, and ſendeth thee ſome trou-
es to make thee ſtarte out of thy ſleepe
ithall, to the end that thou mayeſt the
etter remember thy ſelfe, & acknowlege
ym. So did Dauid deale with Saul, when *1. Re. 26.*
e tooke from hym his ſpeare, and his
eſſell of water, & ſo made hym to awake,
nd afterward he acknowleged his faulte.
e not thou ouermuch greeued, whē God
aketh thy worldlie comfortes from thee,
or he doth it but for thy greater benefite.

Thou ſhalt recouer by tribulations *Tob. 11.*
hy ſight agayne, as Tobias did by the
galle of the fiſh. VVhen the wilde bull is

courſed

courſed with in the liſtes, if happelie ſo
one doe walke by without any care
hym ſelfe, yet yf he ſee the bull co
running toward hym, he will ſtraight b
hym out of his waye, although tha
thought hym ſelfe neuer ſo ſafe and ſ
before: So doth God ſend thee tribulat
in this lyfe, to the intent that thou ma
haue good regard vnto thy ſelfe, & ma
put thy ſelfe in ſafetie, by turnynge
ſelfe vnto hym, and takinge hym for
Pſal. 15. ſafegarde. The pſalme ſayth thou didd
multiplie their miſeries and infirmitie
after they made haſt vnto thee. F
as fauours and felicities, doe make th
goe away from God, ſo doe tribulatio
make thee draw neare vnto hym. In trib
Pſal. 119. lation (ſayth the Prophet) he called vp
God. The more that the waters of t
Gene. 1. flood did increaſe, ſo much more was t
Arke of Noe lifted vp, and the more th
the children of Iſraell were afflicted
Exod. 1. Egypt, ſo much more did they increaſe
multiplie. So the waters of tribulation do
lifte vs vpward toward God, and by the
is our merite increaſed, and grace aug
mented.

Take therefore a delight in tribul
tions, for it is a vearie readie way for the
Act. 9. vnto heauen. The firſt thing that God
wrought in the conuerſion of S. Paule
was to make hym blynd, and throw hy
downe to the grounde, to geue vs thereby
to vnderſtand, that the firſt begynnyng o

our

rue ſeruyng of God, cometh by tri-
ion. The corne and the chaffe re-
ne both in the floore together: Euen
this worlde are good men, and euill
ed together in company. But when
vynde of tribulation bloweth vp, the
ked are blowen away, and ſcattered
ugh anger and impatience, and the
d are thereby vnited and ioyned to-
er. That which doth hurt vnto euill
, doth good vnto the iuſt.

By much beating, at laſt, the blacke
he is turned to be whyte. If good men
gather anye ſpotte of ſinne through to
h fauor and proſperitie of the world,
n aduerſity cometh, it taketh it cleane
y from them. The chaſtiſemente of
in this lyfe, is like vnto the correcti-
of a pitifull father, who euer in his
iſhmente remembreth mercie withall.
the puniſhment of the nexte worlde is
hout all participation of mercie, ac-
ding to that which the Prophet ſayde *Pſal. 2.*
o God. Thou ſhalt rule them with thy
of yron, and thou ſhalt breake them in
ces like vnto the veſſels of clay.

Chooſe then rather to be afflicted and
perſecuted in this worlde, ſeeinge
thou mayeſt by ſo ſhorte a ſuffe-
ring, gayne thy ſelfe thereby
perpetuall reſt in
heauen.

Our

OVR BEINGE OVER CAREF
for matters of this vvorld, (beside
it ſhevveth diffidẽce in gods pro
made vnto vs,)it letteth and hyn
vs, frõ our ſpirituall exercyſes vn
vvee ought moſt to attend vnto.

CHAP. 33.

Mat. 6. BE not ye carefull for
which yow ſhall eat
drinke, nor take yo
thought for that wh
yow ſhall were on y
backs, ſayth our redee
Much vayne carefulnes aboute tempo
thinges doth ouerchardge our ſpiri
winges, by the which our ſoule
flie vp to the contemplation of thi
eternall.

God made man ſuch as he ſhold be
to vnderſtande and knowe his chi
good and finall felicitie, that by the
derſtandinge thereof, he might loue
and by louing of it, at the laſt enioye
which he loued, frõ the enioying wh
of wee be kept by the ouermuch
Exo. 12. and loue of theſe worldlie thinges. I
childrẽ of iſraell had bene carefull abo
that which they ſhold haue eaten, dron
or worne, when they ſhold haue en

o the deſert they wold neuer haue gone
t of Egipt, nor neuer haue entred into
e lande of promyſe. If thou wilt enter
to the lande of promiſe, thou muſt cut
the ſuperfluous cares of theſe tranſito-
thinges.

And the greateſt parte of thoſe He- Num. 11.
ewes, which were by gods mercie deli-
red from the bondage of Egipt, becauſe
ey were to carefull, (after they were
men into the deſert) for their foode and
e prouiſion for their bellie, longing ſtill
ter fleſhmeate, and their olde good fare
Egipt: they died in the wildernes, and
uer obteyned their deſire in the entring
to the riche frutefull lande which was
romyſed them.

Labor thou not for temporall thinges,
d thou ſhalt wynne erernal thinges. And
e not ſeeke too greedelie after theſe
ſible thinges, leſt that thou doe looſe the
inges inuiſible.

Vnto certeyn men, (that had ſo much
re of their owne matters, that they for-
t gods cauſes,) God hym ſelfe ſaide:
ecauſe ye haue attended with to much Ag. 1.
re to your owne howſes, and haue let
y howſe ſtand deſert & forſaken, there-
re ſhall not the heauens yeld you any
ater, nor the earth any fruyte. It is but
eete & iuſt they ſhould want all thinges,
hich forſake the maker of them, for their
wne worldlie buſines.

God compareth the lyfe of the iuſt,

vnto the birdes of the ayre, aſwell for t
little reſt they haue, and the ſmall ſuer
they finde in the earth: As alſo becau
their ordinarie abiding is alofte in high
places. Hereof it is, that Chriſt repreh
dinge the carefull lyfe of worldlie fo
reproueth them by the example of t
Mat. 6. birde ſayinge. Beholde the birdes of t
ayer, they neyther ſowe, nor reape, n
gather into their barne, and yet our Lor
feedeth them, A fowle ſhame it were
thee, to conſume thy ſelfe with the care
trauayling after this fowle earthly muck
when thou mayeſt with the ſame care g
the ſweete flowers of Paradis. VV
wronge doeſt thou vnto thy ſelfe, to wea
out & to tier thy ſelfe in ſeeking after th
world, when thou mighteſt with as litt
trauayle finde out heauen it ſelfe? Euen
the verie honour of thine heauēlie fathe
thou owghteſt not ſo to doe. For this ou
greate diligence and carefulnes of t
ſonne, doth as it were priuilie reprehe
the necgligēce & careleſnes of the fathe
aboute the prouiſion of thinges neceſſar
for his child. For whē the child doth ta
ſo much care, yt argueth little care in t
father.

Thou canſt not therefore without ſo
reproofe to thy heauenlie father, ſet t
care, & thy mynd altogether about the
temporall thinges, as thoughe he had
care at all to prouyde neceſſaries for h
children. The birdes of the ayre tarrie
longe

nger vpon the earth, thé their neceſſitie forceth them, the moſt of their lyfe they be ſpend ordinarelie in the ayre aboue: nd yf thou wilt eſcape the daungers of is lyfe, thou muſt flie from the earth as rre as thou canſt. Thou muſt ſeeke by ſtemplation to get vp to heauen, yf thou ilt keepe thee ſafe from taking harme on e earth.

VVhen God created the birdes and e fiſhes, he gaue vnto them his benedi-ion, but vnto the brute beaſtes of the rth he gaue not his bleſſing at all: and he at will get that bleſſing, which god doth ue vnto good men, muſt doe his beſt to e from all thoſe daungers whiche he ethe others to periſh in. For vnto thoſe hich lyue diſordynatlie on the earth, de-ghting in all earthlie pleaſures like vnto ute beaſtes, God will not gyue his bleſ-g at all, but rather his maledictiō ſay-ge, Goe ye curſed of my father into erlaſting fier, which is prepared for e diuell and his aungells. *Gene. 1.* *Mat. 25.*

Seeke to lyue like a birde on highe prayer and contemplation, putting all y care vpon God, according to the ſay-g of the Apoſtle ſaint Peter. Put all your re vpon God for he it is, that taketh care yow all. So ſayde the prophet. I am po-e and needie, but our lord hath care of . *1. Pet. 5.* *Pſal. 93.*

And yf our lord haue care of thee, take t thou too much thought & carefulnes

for theſe temporall thinges, which ſer
Luc. 8. for nothing, but to extinguyſh in thy
harte the loue of God. The carefulnes
riches doth ſuffocate the word of God
thee. It is no marueyle thoughe the g
tiles & infidels liued ſtill in care, beleu
and truſting in fortune as they did: b
thou, which art a chriſtian, & beleeueſt
prouidence of God, oughteſt not to be
refull aboute temporall thinges: for th
knoweſt that yf thou doeſt that whi
longeth for thee to doe, God will prou
all that which is neceſſarie for thy lyfe.

And yf he maynteyne the birdes wh
he created for mans vſe, will he not may
teyne man alſo, which he made for h
ſelfe.

Make thyne harte cleane, and di
charge it of all carefulnes and exteri
buſines that thou mayeſt the eaſelier li
Io. 19. it vp to heauen. The diſtraction of t
hart cooleth the affectiō of loue, & putt
man into many temptations and daung
of the deuill. Our ſenſual part is ve
ſtronge, and muſt well be looked vn
for yt deſireth by all meanes to ſatiſfi
ſelfe in the vanities and pleaſures of
worlde, whereby the vnderſtandinge
darkened, and the ſpiritie becom
inſenſible, and euerie ſpirituall exerci
vnſauorie and without taſt.

Much buſines and occupations (a
though it be in thinges lawfull) doe br
a greate diſtraction to the mynde, whi

ill hynder much, thy praying and deuo-
on. For they will not ſuffer the moſt in-
arde partes of thy ſowle to gather them
lues together into any quyet, vnitie,
nd accorde.

Exterior occupations doe blynde
e ſighte of our vnderſtanding, and doe
epriue vs of our true light: he that will
yue hym ſelfe wholie vnto God, muſt ſe-
erate hym ſelfe frō euerie worldlie care,
nd exterior occupation.

HOVV DECEIVABLE AND *falſe the vviſdome of the vvorld is, vvhich iudgeth onelie by thoſe thinges vvhich appeare good to the vvorld, not conſidering hovv acceptable to God they be, and vvhat revvard they doe deſerue, vvhiche for the loue of God diſpiſe all thoſe thinges, vvhich the vvorld holdeth moſt deare.*

CHAP. 33.

THAT which is fooliſhnes before God, the men of the worlde eſteeme for high wiſdome, ſayeth the Apoſtle. The world accompteth him for a wyſe man, which beſte can cloke his owne vyces here a- 1 *Cor.* 3.

mongeſt men, and ſo behaue him ſelfe t
he can get the dignities and honors of t
world, and thoſe it holdeth no better t
for very fooles which deſpiſe all ſuch v
nities.

Srp. 5. The wyſe man ſayed in the perſon
worldly folke. VVe haue taken the l
of iuſt men to be diſhonorable and full
folly. The worlde calleth them wyſe m
which deſire theſe falſe honors, and b
ſtowe all their trauayle and labor in t
getting of them. And thoſe that lyue n
to this worlde, the fonde wiſdome of t
worlde reputeth as dead folke: they m
laughed to ſcorne of worldly men, a
though they had no wit in their heade
The fooliſh wiſdome of the world, know-
eth not that the ſeruants of Chriſt be lik
vnto candles that be lighted, the which
this world lyke a boyſterous winde blow-
eth and putteth out: and therefore they
that be good in it, doe ſeeke to hyde them
ſelues out of the way to be in the more
ſafetie: they care not for to ſhew their bo-
lines, but vnto him whom they ſeeke to
pleaſe who is God him ſelfe, who behol-
deth not the out ſide but looketh what is
within.

The wiſdome of God is cleane contrary to the wiſdome of the worlde: Good men are litle eſteemed of worldly folke, & are much eſteemed of God. The iudge-mentes of God be verye farre differinge from the iudgementes of men. The world looking

looking onely to that which appeareth on the out ſide, taketh him onely for happye which is mightie and riche.

VVhen Samuel went about to anoint one of the ſonnes of Iſay to be king of Iſraell, he refuſed him whom the father eſteemed moſt likely, and anoynted Dauid king who was thought moſt vnlikelie amongeſt them all: and the other children of Iſay that moſt were eſteemed of men, were reiected in the ſighte of God. They that were accompted wiſeſt amongſt men, were taken for moſte ignorante before God, and he whom the worlde eſteemed leaſt, him did God chooſe to be king. 1. Re 3.

He that hath a cauſe to pleade before learned Iudges that can ſkill of iuſtice, careth not much though he be firſt condemned by ſome ignorante Iudge before, becauſe he knoweth that he ſhall after appeale before a learned Iudge, whoſe ſentence he knoweth to be of force and auayleable. VVorldly men be ſuch iudges here of the good, and doe condemne them for very fooles and people of no value: and this ſentence holdeth for good while this lyfe laſteth, by which they be all condemned, and ſo doe lyue here in this world lyke perſons condemned and deſpiſed. The Princes of the worlde had neuer any better opinion of our holy Martyrs, ſeeing them dye ſo willingly for their fayth: and many wyſe men of the worlde eſteemed for very madnes, the wilfull po-

uertie and beggerie which they ſawe ma-
ny good men ſuſteyne for the ſeruice of
Chriſt their maiſter, who had ſuffred for
them ſo greate and extreme pouertie be-
fore.

Act. 26. A worldlie wyſe man ſaide vnto S.
Paule the Apoſtle. Thy much leming
hath made thee madde. S. Paule made an-
ſwere, I ám not madde, I ſpeake the word
of truth. And becauſe that Feſtus did not
vnderſtande the miſteries of the Apoſtles
doctrine, he reputed him for a foole, as the
worlde doth now eſteeme all that for fool-
iſhenes, which it neyther cõprehendeth
nor vnderſtãdeth, for want of knowledge
and practize therein. This is that iudge-
mẽt which the world gyueth like a blinde
and an ignorant iudge, vpon thoſe which
be good and iuſt in the world. But when
death cometh, the ſeruantes of Chriſt ſhall
appeale to God, that great learned and
ſkilfull iudge, who knoweth well all their
whole cauſe, And then ſhall he condemne
that former falſe ſentence of the worlde
for vniuſt, & ſhall gyue hym ſelfe a cleane
contrarie ſentence, which ſhalbe irreuo-
cable, and neuer called backe againe,
wherein he wil pronoũce, that the world-
lie men which floriſhed in this lyfe, were
vayne and fooliſh: And thoſe good men
which the world condemned, were both
wyſe and diſcrete.

Therefore let it neuer greeue thee, that
the world condemneth thy lyfe, for thou
haſt

ſt thy remedie of appellation where
ou ſhalt haue full reſtitution agayne.
he day is at hand, in which the chiefe
dge of all, will approue that, whiche the
rld hath reproued.

Doe not thou therefore care for the
rldes condemnation. The redemer of
e worlde was eſteemed of worldly folke
r a foole, and for ſuch a one they appa-
ed him in Herodes howſe. The deepe
d high wiſdome of God, is reproued by Luc. 23.
e world, as that which their blinde eyes
ll not ſerue them to looke vpon. They
ndemne at their pleaſure the good and
rtuous men of the worlde, but of their
lnions take thou no regarde, for ſoone
ll their vayne iudgements be confoun-
d, and the true vertue made manifeſt.

THE VVISDOME OF GOD *exceedeth all the depth of mans vviſdome, the vviſdome of the vvorld being fooliſhenes before God, and by the contemnynge of the vvorld is that other vviſdome gotten.*

CHAP. 34.

IF any be wyſe amongeſt you, 1. Cor. 3.
let him be as a foole, to the
intente he may be wyſe, this
ſayeth the Apoſtle. There is
not a higher poynte of wiſ-
dome then to become a foole

for Christ. The wisdome of God wh
consisteth in true mortification and de
ing of our selues, the worlde taketh
fooliſhnes.

The wyse man sayeth, I am the m
Pro. 10. foole of all, and the wisdome of men
Luc. 16 not with me. The children of this wor
be wyser then the children of light. A
therefore sayed the wyse man, that
wisdome of men was not with him,
the wisdome of Christ which the wo
esteemeth follie.

The wisdome of Christ exceedeth
our vnderstandinge, and therefore
worlde calleth it follie, as we call co
monly all that follie which exceedeth
capacitie.

The Captayne in the fielde somet
so ordreth his armye, and setteth so
battayle in array, contrary to the comm
custome, that the souldiers vnderstand
nothing thereof, doe take the enterp
for vayne, and the Captayne for a foo
And becauſe the wisdome of God exce
deth all our capacities, it is called foll

As the wyse man saide in the per
Sapi. 5. of worldlie folke. The sonne of Iust
hath not shined vpon vs. He speake
not here of this materiall sonne, whic
shineth both alike, aswell vpon the
vniust: But they were not lightened
aboue, with the light of his highe
tiall wisdome, becauſe the weake eye
mans vnderstandinge, can not endure

behol

eholde the great light of gods wiſdome.
ll the while that Moyſes was in Egypte, Exo. 4.
e was both wyſe and eloquent with all,
ut when he was to ſpeake vnto God him
elfe, he confeſſed his inſufficiencie of
peach, for before God, the wiſedome of
an becometh ſtarke dumme.

Salomon was a vearie wiſe man, but Prou. 3.
omparinge his wiſdome with the wiſe-
ome of God, he called him ſelfe the moſt
oole of all others.

This is greate wiſdome in vs, to deſ-
iſe the world for god. He knoweth much
hat knoweth how to ſaue his owne ſoule:
nd he his onlie wiſe, for all other are but
ooliſh and ignorant. In the true deſpi-
ng of our ſelues conſiſteth the altitude
f Chriſtian wiſedome, And before this
igh wiſedome, is euerie great knowledge
erie perfect ignorance.

All though thou wert neuer ſo perfect
n al the liberall ſciences, what profiteth it
hee, yf thou be ignorant in thyne owne
ſtate? That exterior knowledge, is to be
ccompted no knowledge in deede.

Happie is that ſoule that is repleniſhed
with the wiſedome of God, and perfect
happie is he that ſeeketh to be wiſe be-
ore God, and maketh no accompte of the
wiſdome of this world. One droppe of this
wiſdome of God is more worth, then all
he huge Seas of worldlie wiſdome. In this
choole muſt thou ſtudie day and night,
ſeeking for true mortification. The more

that

for Christ. The wisdome of God which consisteth in true mortification and denying of our selues, the worlde taketh for fooliſhnes.

The wyse man sayeth, I am the most
Pro. 10. foole of all, and the wisdome of men is
Luc. 16 not with me. The children of this worlde be wyser then the children of light. And therefore sayed the wyse man, that the wisdome of men was not with him, but the wisdome of Christ which the worlde esteemeth follie.

The wisdome of Christ exceedeth all our vnderstandinge, and therefore the worlde calleth it follie, as we call commonly all that follie which exceedeth our capacitie.

The Captayne in the fielde sometyme so ordreth his armye, and setteth so his battayle in array, contrary to the common custome, that the souldiers vnderstanding nothing thereof, doe take the enterprise for vayne, and the Captayne for a foole. And becauſe the wisdome of God exceedeth all our capacities, it is called follie.

As the wyse man saide in the person
Sapi. 5. of worldlie folke. The sonne of Iustice hath not shined vpon vs. He speaketh not here of this materiall sonne, whiche shineth both alike, aswell vpon the iust as vniust: But they were not lightened from aboue, with the light of his highe celestiall wisdome, becauſe the weake eyes of mans vnderstandinge, can not endure to behold

beholde the great light of gods wisdome. All the while that Moyses was in Egypte, he was both wyse and eloquent with all, but when he was to speake vnto God him selfe, he confessed his insufficiencie of speach, for before God, the wisedome of man becometh starke dumme. Exo. 4.

Salomon was a vearie wise man, but comparinge his wisdome with the wisedome of God, he called him selfe the most foole of all others. Prou. 3.

This is greate wisdome in vs, to despise the world for god. He knoweth much that knoweth how to saue his owne soule: and he his onlie wise, for all other are but fooliſh and ignorant. In the true despising of our selues consisteth the altitude of Christian wisedome, And before this high wisedome, is euerie great knowledge verie perfect ignorance.

All though thou wert neuer so perfect in al the liberall sciences, what profiteth it thee, yf thou be ignorant in thyne owne estate? That exterior knowledge, is to be accompted no knowledge in deede.

Happie is that soule that is repleniſhed with the wisedome of God, and perfect happie is he that seeketh to be wise before God, and maketh no accompte of the wisdome of this world. One droppe of this wisdome of God is more worth, then all the huge Seas of worldlie wisdome. In this schoole must thou studie day and night, seeking for true mortification. The more

that

that thou haſt of true perfect knowledge, the more ignorant thou ſhalt be towarde the world, and as it were one deade in it.

Gen. 32. Iacob after he had wreſtled with the Aungell, remayned lame of one of his legges, and was after called Iſraell, whiche is as much to ſaye as man that ſeeth God, and ſo he that ſeeth & knoweth God, muſt be lame outwarde to the world.

If thou doe ſee therefore worldlie mẽ goinge carefullie, and diligentlie to get honour and worldlie riches, doe not thou marueyle thereat, yf they goe not lamelie, nor haltinglie aboute that buſynes, for they haue but a ſmall knowledge of God. The iuſt men that doe ſee God, as Iacob did, throughe the knowledge that they haue of our Lorde, are as it were lame in the knowledge of earthelie thinges, And thoſe doth the worlde thinke fooles, becauſe they be wyſe before God.

VVhen the ſuperiour and cheefe parte of thy ſoule, is ful of the wiſdome of God, by thy firme fixing of thy mynde therevpõ, it fareth by it, as by the moone, which in the coniunction thereof with the ſonne, is ſo fullie poſſeſſed with the beames and light thereof, that it caſteth no parte of her owne lighte towarde the earth. No more the ſoule of man, being fixed vpon the loue of God, and faſt ioyned therevnto can haue any light lefte in it, to caſt or to beſtowe vpõ the earth, or earthly thinges, but hath that parte cleane emptie, that

ſholde

sholde tooke that waye. The foole (sayth Ecclesiasticus) chaungeth like the moone, for leuing the diuine light, and the cleare shynynge of the sonne of iustice, doth wholly conuerte hym selfe, to the inferior thinges of the earth. *Eccl. 27.*

This worldlie wisdome is confounded by the wisdome of Christ. The serpent of Moyses deuowred all the serpentes of Pharaos magitioners: So doth the wisdome of God swallow vp and consume all the wisdome of the world. *Exod 7.*

In the olde law God promysed riches and such thinges as men naturallie doe desire in the world, but there were at that tyme very fewe that wolde turne to the Iewysh religion, & the verie true worshipp of god. But when our sauiour of the world came, & promysed vnto men persecucio & afflictio (which men doe naturallie hate) all the world was conuerted vnto God. *1. Cor. 1.*

The wisdome of God is of that force that it tooke the vearie weakelinges of the worlde to conuince the stronge, and the ignorant to confute the greatest learned: vnto the wisdome of God all thinges are subiect. And they that called them selues wyse, were the most fooles of all, sayth the Apostle. *Rom. 1.*

This wisdome wold the diuell take from thyne vnderstanding, as Amon wold pulck out the right eyes of the Israelites which is the knowledge of heauelie thinges. The eyes of a wyseman be in his head, *1 Reg. 11.*

which

which is Christ hym selfe, for the wyseman seeketh to knowe God, and in that knowledge doth exercyse hym selfe and take delight, according to the sayinge of Saincte Paule: I confesse that I knowe nothing but Iesus Christ, and hym crucified. Behold and reade in that booke, and let all thy exercise be in the reading of the Passion of Iesus Christ, to the intent that by thy knowing of hym here in earth, thou maiest afterward perfectlie knowe hym in heaue.

1. Cor. 2.

OVR LYFE IS SHORTE, AND *passeth awaye like a vvynde, And it is lesse also then yt seemeth to be, for yt is no perfect lyfe, but a shadovv of the lyfe to come.*

Chap. 35.

Iob. 14.

THE dayes of our lyfe be shorte, (sayth Iob) they passe away like flowers, and our yeares consume away like dewe vpon the face of the earth. And S. Iames sayth. That our lyfe is but a vapor, which soone appeareth, and in a moment is gone agayne, And like a clowde in the ayer, which as soone as the sunne shyneth, is dispersed. This life so much esteemed amongest men seemeth for a tyme to make a

Iam. 4.

statelie

ſtatelie ſhew, and to carrie greate countenance in the world abroade, but what it is in truth, may eaſlie appeare by the caſualties which it is ſubiect vnto. By how many infinite wayes, is our lyfe taken away from vs: by any light diſtemperature caſting vs in ſome feuer, or other infirmity, it is gone in an inſtant, and into Aſhes ſoone is that conuerted, which was ſo highlie eſteemed of men before.

VVhat is the tyme of our lyfe, but euen a puffe of wynde? It paſſeth like a poſt, and as a geaſt that neuer retorneth agayne. *Iob. 7.*

Euen as a lightenynge in the ayre, that in the twinckeling of an eye is vanyſhed away, ſo paſſeth away both the lyfe & the glorie of this world: Vnto vanitie is euerie creature ſubiect. *Eccl. 3.*

Recke vp all the dayes, the monethes, and the yeares, of your lyfe, and tell me where they be now? They are all paſſed away like a ſhadowe, and like a ſpiders webbe, that is blowen away with the wynd ſo is all thy woorke periſſhed. There is nothing ſtable here vpon the earth, of which Ada, & all his progenie are formed.

There is nothing ſhorter then lyfe, which carieth death aboute with yt, It is both ſhort and miſerable, which goodmen doe ſuſteyne with patience, and wicked men doe loue with delight. But for all their much louing of yt, they cannot enioy yt, any longe tyme. VVe doe all die, and as water that ruuneth and neuer retorneth. *2 Re. 14.*

torneth agayne, ſo runne our dayes away, ſayth the ſcripture.

There is no ſtreame that runneth ſo faſt away as the lyfe of man doth: the water ſtreames neuer turne backe agayne, and the dayes which are paſſed are not to be called agayne, the tyme that thou haſt loſt is vnrecouerable.

Tob. 6. Thou mayeſt ſit like another Tobie vpon the ryuer banke of Tygris, and by the fearce running of that ſwifte ſtreame thou mayeſt well conſider the ſwifte running of thyne owne lyfe away. That ryuer hath his name of his ſwifte running, and yet is not the courſe thereof ſo ſwifte as is the courſe of thy lyfe, which haſteneth thee on ſo faſt to thy graue.

In the conſideration of this faſt running ſtreame mayeſt thou well waſhe the feete of thy ſoules affections. In this contemplation mayeſt thou wype away the filth of this earthly loue, that ſo cleaueth vnto thee by meanes of thy worldly buſines.

Pſal. 115 The lyfe of man is but a deceyuable dreame. The prophete ſayeth: I ſayed in my ſpirite that euery man is a lyer. And according to the tranſlation of the ſeuen-*Pſal. 38.* tie interpretors, Dauid ſayed not: That euery man is a lyer, but that euery man is a lye: the very lyfe of man is a lye: It is not that in deede which it ſeemeth to be, it ſeemeth long, and is very ſhorte. Becauſe I beleeued, I had knowledge of my ſelfe,

and

and was humbled.

In an image doth man paſſe away. An image is but a figure of the truth, and this lyfe is not a true lyfe, it is but a figure of lyfe, and a ſhadow of death: it is not that which it ſeemeth, it is but onely a ſhadow of the truth: It is an apparance of lyfe, which runneth in ſuch haſt, that it is vnpoſſible to be reſtrayned or helde backe. And as our lyfe runneth daylie away from vs toward our end, ſo with our lyfe runneth alſo away all our honours, riches, and pleaſures, which wayted on our lyfe, like an vnſeparable ſhadowe. The ſynfull delight which was taken in them, is then at an end, but then begyn the tormentes due for the ſinnes committed by them, which neuer ſhall haue end. The oddes whereof is verie greate: the delight but ſhort, and the torment euerlaſting.

VVhat thinge is their in this worlde ſtable and permanent? Riches, honours, and pleaſures, how ſoone be they gone? Heare what holie Iob ſayth. My lyfe is ſhort, and my dayes paſſe like a poſt away. For as a poſt is no ſooner comen, but that he is ſtraight gone againe, ſo is our lyfe ſoone come, and ſoone gone agayne. VVith our youth, doth all our bewtie paſſe away, and ſhortlie after paſſeth away and periſheth all that euer wee delighted in beſide. Iob. 9.

SO GREAT IS THE LOVE OF God towvard vs, that this lyfe ben being full of ſorovvves and afflictions, He of his goodnes hath ſhortened yt, that vvee may ſone be ridd of theſe infelicities and miſeries.

Chap. 36.

Iob. 5. MAN is borne to trauayle, (ſayth Iob.) In weeping wee beginne our lyfe: in trauayll doe wee contynue it: and in payne doe wee part with it. That ſentence Gene. 3. was gyuen by God vpon our father Adam, Iob. 7. that in the ſweate of our browes, wee ſhould eate our breade. And ſynce the whole lyfe of a man is nothing but a contynuall trauayle and labor vpon the earth, God of his greate loue towarde man hath ſo appointed it, that the tyme thereof is much ſhortened and abridged, to the end that wee may labour but for a ſhorte tyme.

The mercy of God is ſuch, as he will not haue our labors and trauayles to endure for any longe tyme, neyther cõſenteth he to any greate cõtinuance of them. And where as wee lyue like bannyſhed men in this lyfe, he condiſcended of his greate goodnes towardes vs, to make ſhorte the tyme of our bannyſhement. And whereas he

he hath made vs, to be partakers of his ioy with hym, And that our glorie and propre countrie is in heauen aboue, he wold not haue vs to be longe from hym, but is as desirous to haue vs with hym, as some one man that is so farre in loue with another, that he can not lyue one hower without the sight of hym. In the shortenynge of our lyfe, he hath shewed how much he hath loued vs.

Also he wold that for our benefite, our lyfe shold be shortened, because that men shold despise this shorte lyfe, & loue the lyfe eternall: Iob saied vnto God: Pardon me (O lorde) for my dayes be nothing. Because Iob saw that his daies were nothing in deede, he began to aske pardó of God, and to doe pennance. *Iob. 7.*

Many lyue so, as they shold neuer dye, being so occupied in the vanities of this lyfe, as thoughe it were gyuen them to doe nothing els in. VVhereas it is gyuen in deede by God, to be well imployed, and to be spent aboute his busines, and in prouiding for the lyfe to come. He is worthie suerlie of iust reproofe, that thinketh here of any other thing, then the getting of that lyfe which endureth for euer.

If thou but considerest the shortenes of this lyfe, and wayest withall the eternitie of the other, thou wilte easely be led to despise this present lyfe. God seeinge how the malice and noughtines of men increased, and that many tooke cou-

rage

rage to offend him, vpon the confidence of long lyfe and tyme of repentance: he determined to cut it ſhorter, becauſe they ſholde not grow to bolde in ſinning vpon truſt of their longe lyfe. And becauſe the longe tyme which he had graunted man to lyue, and to doe pennance in was abuſed, he abridged it, for he ſaw well, that it ſerued to no other end (as it was vſed by man) but for the multiplyyng and increaſe of ſinne.

VVhen men lyued more ſimplie in the begynninge of the worlde, God graunted them longe lyfe, but when he ſaw them vſe it euill, and that iniquitie increaſed thereby, he made there tyme ſhorter. The Pſal. 89. Prophet ſaith talking with God. Thou haſt ſet our iniquities in thy preſence, and our age before the light of thy countenance. All our dayes were ſhortened, and in thine angre were wee brought lowe. After ſeuentie yeares be paſt, our dayes ſhalbe but euen like vnto a ſpiders webbe.

The Prophet ſayth, that for our ſinnes God ſhortened our lyfe. The miſerie and breuitie of our lyfe, doth the Prophet here expreſſe, by the comparaiſon of the ſpider, which with greate trauayle and payne, weaueth a fyne & a delicate webbe, which afterward a ſmall blaſt of wynde breaketh, and taketh quyte away. And ſo our lyfe which is with ſo much labour ſuſteyned, as ſoone as any blaſt of ſickenes or infirmitie cometh, is ſtraight taken away

away from vs, and therefore ſo ſhort and ſo tranſitorie a thinge as that is, is not inordinatlie to be loued or eſteemed.

This lyfe is not heauenlie, but earthlie, it is not our countrey, but our banyſhement, God will not ſuffer it to be perpetuall, but vearie ſhorte. This lyfe hath an end, but that lyfe where God inhabiteth with his elect, hath no end.

A fonde felow were he, that wolde not haue his iourney ſoone at an ende, to be at reſt in his owne countrey: and he that taketh payne, and laboreth harde here in this preſent lyfe, is very vaine and foolhſh if he deſire not to be at quyet reſte for euer with Chriſt, in the moſt ioyfull dwelling place of heauen.

VVhat ſlaue is there any where ſo much made of, but that he wolde yet gladly be at his owne home? And who is he that lyueth in a darke dongeon, but wolde willingly be where he might ſee light? This worlde is not our countrey, but a Babilonicall priſon, and who ſo deſireth longe lyfe, deſireth a long impriſonment. And he that deſireth olde age, deſireth a long infirmitie, and where no true lyfe is, there oughteſt thou to long for death. Death ſerueth vs as a medicine for the trauayles ſuſteyned in this lyfe, which neuer haue end, but when our lyfe endeth: and he that muſt needes departe hence, better it is that he goe betyme then tarie to long.

Happie is he that beareth this lyfe with

with patience, and desireth by death to come vnto a better. And happie is that soule, vnto which God graunteth rest in the lyfe perdurable. God is good in all his workes, who hath here shortened this lyfe, for thyne owne good and commoditie, that thou mayest the sooner come to the lyfe eternall.

INNVMERABLE BE THE *daungers, vnto vvhich this lyfe of man is subiect, and in hovv much higher state he liueth here, into so many more trovvbles and daungers is he brought by meanes of them.*

CHAP. 37.

Psa. 102. HIs daies florished lyke the flower in the fielde! sayeth the prophete Dauid, speaking of the lyfe of man. To how many daungers is the flower in the fielde subiect vnto? The sonne burneth it: the wynde dryeth it vp: man treadeth it downe: the beast eateth it vp: the water ouerfloweth it: the heate withereth it away.

VVhat tonge can declare the daungers that man is subiect vnto and the perills that his lyfe daylie runneth in. A little

sorow

row consumeth hym, Sickenes maketh end of hym, The Sea drowneth hym: finite be the inconueniences, and innuerable be the meanes, by which his lyfe ay be taken away from hym when he aſt thinketh thereon.

Iob ſayed: My dayes doe paſſe away as *Iob. 9.* ſhippe laden with apples, & more lightly oe they goe away, then the poſte that trayleth by the way: they flee apace away, nd ſaw not any good at all. He ſayed truy that his dayes paſte faſter away then the oſt, for runne the poſt neuer ſo faſt, yet uſt he ſtay ſometyme by the way to take is repaſte in eatinge and drinkinge, and ome tyme muſt he beſtowe alſo in ſleeing. But the dayes of man are alwayes n their courſe, and neuer ſtay one whit, ut alwaies runne on a pace toward death: hen thou ſleepeſt, when thou wakeſt: all he tymes, houres, and momentes of thy yfe, thou runneſt with all ſpeede towarde eath.

Iob likeneth alſo his lyfe to a ſhippe. The ſhippe was not made to lye ſtill at an ncker, but to ſayle, and to trauayle from ort, to port: no more waſt thou made to ontynue ſtill in pleaſures and delight, ut to the end that by thy trauayle and ayne taking, thou maieſt at laſt come nto the quyet port of ſaluatiõ. And as the hippe ſayleth with greate ſwiftenes, and ea eth no printe of the place which ſhee aſſeth by: ſo paſſeth our lyfe away with-

out

out any ſtay at all and leaueth no memo
of vs after wee be gone.

VVhat is become of all the kinges a
princes that haue liued in the world? Th
paſte lightly away, and lefte no token be
hynd them of their being here at all.

The daungers alſo of a ſhippe ſayli
in the ſea be not few nor ſmall: ſhe ſtr
keth againſt the rocke & ſpliteth aſonde
The tempeſt cometh and ouerwhelme
her, The Rouers come and ſpoyle h
And laſtlie ſet her on fier. But yf thou co
ſider now the daungers in which th
liueſt, thou ſhalt fynde thy ſelfe enuiron
with many more ſortes of infirmities a
daungers, thē the ſhip is. The ſhip parte
from the hauen with a proſperous wynd
ſetting vp her ſayles, and all her ſtreame
with greate iolitie & mirth. But after ſh
hath ſayled a while, ſhee ſtriketh vpon
rocke, and then is all the mirth turned in
mournynge. So when man is borne, a
entreth firſt into the world, the frendes
parentes make a great feaſt & ſolempnit
thereat, but all is in vayne: For when b
ſome chaunce or infirmitie he dyeth th
doth all the mirth and ioye determyne
take end agayne, by ſorow & lamentatio
Pſal. 89. In the mornyng (ſayth Dauid) he flo
ſhed, and withereth agayne at night.

The ſhipp ſayeth Iob is laden wi
apples, and not with yron or leade,
any other ware of waight. The dayes
man be fraight likewiſe with much l
vay

vayne ſtuffe, which is of no value, neyther leaueth any good memory behynde, but a ſmalle ſmell of fame, like vnto rotten Apples, whoſe ſent is ſoone gone, and quickelie forgotten.

From the daungers and miſhappes of this miſerable ſhort lyfe, can no man ſcape, be he neuer ſo greate. But rather they which carrie the greateſt portes, and be of higheſt degrees in this world, doe ſuffer moſt daungers, and endure moſt ſorowes in it. The hartes of Princes & greate men, haue many a thorne in them, which are couered vpon with verie riche array and coſtlie apparell.

Their lyfe is full of heauines and care. And the mightie men of the world, lye they neuer ſo ſofte in their delicate dayntie beddes, yet carrie they ofte to bedde with them, an heauie hart, and a ſuſpicious mynde: Neyther much delight or fauour can they take in their ordinarie pleaſures, they be ſo cloyed with the common vſe of them: But when troubles and miſfortunes doe come, their parte is greater in them then other mens is, becauſe they haue bene allwayes nowſeled in pleaſures and delightes, and throwgh the longe lordlie libertie which they haue liued in, they thinke that they were not borne for thoſe aduerſities.

The meane ſort of people, may better abide tribulation when it cometh & take more comfort therein, becauſe they are

more inured with affliction. And great men doe as little escape daungers, as the other, but rather of the twoe doe tast of them more often then they. But vnto all sortes of men in generall, God wolde that this lyfe shoulde be troublesome & daungerous, because they shoulde seeke after the lyfe that he hath created them for, which is the eternall lyfe of heauen.

THE TYME OF OVR LIFE

being short & vncertayne, vvee ought not to prolonge our pennance, lest vvee be taken by death vnprovyded, and so svvalovved vp by the demill in to hell.

Chap. 38.

Eccl. 5. BE not slacke in turning vnto our Lord, neither deferre pennance from day to day, for sodaynly shall the angre of God fall vpon thee, and in the day of vengeance shal it destroy thee: sayeth Ecclesiasticus. Thou oughtest to doe thy pennance quickely, seeing thou hast not one houre of lyfe sure for thee to lyue in. God sayeth: I will not the death of a sinner, but that he sholde be conuerted and lyue. God doth here promise thee pardon, when thou doest

Ezech 33.

doeſt aſke it, but he promiſeth thee not, to morow to aſke it in: why putteſt thou of thy pennance for a tyme, which perhaps thou ſhalt neuer lyue to ſee.

He that is of greate welth, and hath fayre inheritance of his owne, what matter is it though he doe ſpende ſome of his moueable goods? But he that hath no more then he getteth day by day, and muſt alſo gyue a reckeninge to his maiſter of that: to what purpoſe ſhould he be lauiſh in ſpending? VVilt thou then, that haſt not one day certaine to lyue, expect for the yeare that is yet commynge to make thy pennance in? Thou which art ſo poore of tyme, that thou haſt not one howers lyfe of certentie to reckē vpon, wilt thou ſo liberally promiſe to thy ſelfe many yeare to liue? Caſt not the tyme away which is gyuē thee: make not thou to light accompte thereof: remember that thou art but poore and miſerable, And yt may chaunce that euen this day there ſhall a ſtraight accōpt be aſked of thee how thou haſt ſpent the tyme which hath bene gyuen thee for to doe thy pennance in.

Thy lyfe is in the ſame daunger that the ſheepes lyfe is in, which is in the wolues mouth, and all the helpe thou haſt, is to bleate for Chriſt the trew ſheepherd, except thou wilt ſtraight wayes be ſwalowed vp by death. Doe not promyſe vnto thy ſelfe any longe lyfe. The wyſeman ſayth, An vniuſt promyſe hath vndone many Eccl. 2.

Act. 1. many that haue put truſt therein. Doe not ye knowe how our lord ſaith, That the father hath put all tyme in his ſonnes power God hath not put the time into thy power but into his. The prophet ſayth in the

Pſa. 118. pſalme. The tyme is for thee to worke (O lord) for they haue deſtroyed thy lawe. Except thou doe vſe well this tyme,

Gene. 6. God will ſhorten the dayes of thy lyfe. At Noes tyme God graunted vnto man, an hundred and twentie yeares to doe his pennance in, but becauſe he vſed the time that he gaue hym ſo euill, at the fludd he cut twentie of them cleane away.

So ſhalt thou be cut of quickelie to, yf thou vſeſt thy tyme euill.

The health of the bodie is gotten by little, and little, becauſe it is not of any neceſſitie that health ſhold comme vpon a ſodeyn vnto any man: But the health of the ſoule, which is a thinge of neceſſitie vnto man, may be gotten at an inſtant, and of the tyme thou haſt but onlie an inſtant, which ſhall yet ſuffice thee for thy conuerſion vnto God.

Deferre not thou thy pennance for many yeares, ſince it is gods will that thou ſhouldeſt be conuerted in a moment. Prolonge not that worke, which God wolde haue done, leſt there may happen ſome impediment to thee, that may keepe the alltogether from the doing of it. Tarrie not vntill to morow, for it may be, he will calle to day for an accompte. Be dill-

gent

gent then, to doe well, ſince thou arte ſo neare vnto death. This lyfe was gyuen thee to the ende, that with theſe troubles thou mighteſt buy eternall reſt.

He that taketh any worke to doe in haſte, and bindeth him ſelfe to the doing of it by a certeyne day, he diſpatcheth his handes of all other buſines, vntill that which he hath vndertaken be done, for the keeping of his credite.

The tyme of this preſent lyfe our Sauiour calleth the day in which we haue to worke, for when the night of our death doth once come on, there can no man worke any longer, he can then neyther gayne, neyther looſe: This lyfe is the tyme that thou receauedſt of God to merite the other in. Haue thyne eye vnto this worke, which is nowe in thine hande, and if the worlde call on thee, and wolde haue thee goe about any other worke, thou muſt not harken thereunto: and if it bid thee forſake this worke, and take his worke in hande, promiſing thee for thy labor, honors, riches, and pleaſures: tell him agayne that thou canſt not, for thou knoweſt not when the tyme of thy lyfe ſhall haue an ende. Make haſt and leaue not one iote of thy buſines to doe, becauſe the time draweth on in which thy lyfe ſhall be examined, and according to thy worke ſhalte thou receaue thy payment. *Iohn. 9.*

The falcons towarde night be greedie, and labor harde to get their preye, for

that the tyme of proyeng is paſte with them when night cometh. Thou muſte remember alſo, that the tyme of thy working here is but ſhort, and that it is meete for thee to vſe all carefull diligence to get heauen, by ſighing, ſorowing, and praying, and all the meanes that thou canſt vſe.

There be very many that doe but litle conſider, that the dayes of our pennance doe paſſe away a pace, neyther doe bethinke them that the tyme of their ſaluation ſlippeth euen through their fingers. A wonderfull thing it is to ſee any man ſo necligente, going in ſuch haſt toward his graue.

If thou be necligent in ſeeking the ſaluation of thy ſoule, thou mayeſt hap to
Iudg. 19. be handled as that Leuite was, which at the interceſſion of his father in law departed late to his howſe, and not comming home in due tyme, was by meanes thereof greeuouſlie abuſed and iniuried. Thou owghteſt ſtraight way to doe thy pénance, and not harken to any that wolde withhold thee, or deteyne thee: leſt when thou arte goinge onward in thy way, thou be ouertaken with the darke night of death, and then thou be forced to take vp thy lodging in hell, and ſo canſt not come at all to reſt thee in thyne owne lodginge, which is heauen, toward which thou wert walkinge.

Get thee therefore aboute thy buſines betyme, & doe thy pennance here, whileſt thou

thou haſt tyme and place, that thou mayeſt after reſt at eaſe in thyne owne howſe, and not be taken tardie by the way as thou art goinge.

A MAN OVVGHT TO CONuert hym ſelfe to God, and to doe penance, vvhile he is in health, and not differre the doinge of yt vntill the hovver of death, for at that tyme penance is many tymes vnprofitable.

CHAP. 39.

THis is the tyme that is acceptable to God: theſe be the dayes of ſaluation: In all thinges let vs behaue our ſelues as the ſeruantes of God, in much patience in tribulatiõ, neceſſities, and afflictions: This ſayde the Apoſtle to the Corinthians. In the time therfore of thyne health and beſt luſt, turne thy ſelfe vnto God: for when the great floodds of water do cõpaſſe thee aboute on euerie ſide, that is to ſaye, when the ſtormes of greate ſorowes ſhall come vpon thee, and the feare of death be preſent with thee, thou ſhalt not for feare be able to make thy conuerſion perfect. The prophet ſaith, They that haue in their lyfe

1. Cor. 6.

Pſal. 31.

tyme gone farre of, from God, shall not at their death, draw neare vnto hym.

Esa.49. And the Prophet Isay sayth, In the tyme that was acceptable to me, I haue heard thee, and in the tyme that thou wast to worke thy saluation in, I haue gyuen thee my help. The tyme of workinge of thy saluation, is here in the state of this presente lyfe: VVhich tyme thou must not let passe awaye from thee: for thoughe it be shorte, yet mayest thou merite eternall rest thereby: euerie thinge hath his tyme.

Eccl. 3. There is a tyme to laughe, and a tyme to wepe. The tyme of wepinge and doinge of pennance, is here in this lyfe: The tyme of ioye cometh after this lyfe, which thou doest seeke after: and cõtritiõ of thy sinnes which thou knowest to be a thing so necessarie to get thy saluatiõ by, proceedeth from the loue of God, which thou mayest not well looke for at the hower of thy death, yf thou haue offended God all the tyme of thy lyfe. Allthoughe that a man at that tyme, doe wepe neuer so much, it is to be thought, that he doth it rather for the feare of hell, then for the loue of God: which feare is not enough to iustifie a sinner, and therefore is pennãce at that tyme for the most parte vnprofitable. He that loued not God, whé he had his owne free dispositiõ of hym selfe to loue hym: much lesse will he loue hym, when he is in great sorowe and affliction, & hath the feare of death and hell stille present with hym.

The

The passions of malancholie doe more strongelie worke in the mynde of a man, then doe those which doe come of any pleasant or delectable cause. Now yf a short delectation doth hynder the vse of reason, much more will then an extreme sorowe confounde the iudgemente: and amongest all other sorowes, the sorow of death is most stronge & terrible, the feare whereof will so darken reason within thee, that thou shalt not then turne thee vnto God, whe thou hast serued the world all thy lyfe before. Thyne vnderstanding can neuer behold two obiectes perfectlie at one tyme, and then shall sorow so make thee to shake & to tremble, that thou shalt scarse once lift vp thyne harte to God. *Eccl. 8.*

The wiseman sayth, It is not in mans power to retayne his spirite within hym, neyther hath he the day of his death in his owne handes. The habite or custome of a thing, is such a kynde of qualitie, as hardlie is put away from a man. And then shall thyne euill custome drawe thee on the one syde, and grieuous temptations shall moue thee on the other syde, and then shall thine aduersarye be most busie aboute thee, knowing well that yf he loose thee at that tyme, he is neuer lyke to lay holde on thee agayne. And therefore maketh he his fiersest assaults at that tyme, so as those whome he hath often gyuen ouer in their lyfe tyme, he hath sought earnestlie to wynne againe at the howr of their death: whome

yf he doe gayne then, he is fuer of them for euer after. And ſuch kynde of of temptatiõs ſeemed in cõparaiſon nothing at all.

And yf thou couldeſt not in the tyme of thy beſt health and ſtrength, reſiſt his ſmall temptations: how wilt thou beinge weake and feeble, withſtande ſo fearce & greeuous temptatiõs? VVhat hope mayeſt thou haue of wynnynge, when thy ſelfe art moſt weake, and thyne enemy moſt ſtronge? VVhen thou art in health and in good ſtate of bodie wilt thou refuſe to enter into the field againſt thyne enemye, and after comme to offer thy ſelfe into the liſtes againſt hym, being all feeble, and full of ſorow and heauines?

Now, ſince thou knoweſt not but that thou mayeſt be broughte into that caſe to morowe, folow my councell, and ſtraight wayes without delay, goe aboute to doe pennance, and to be ſorie for thy ſynnes. King Dauid ſaide to God hym ſelfe: In death who ſhall remember thee (O lord?) He aunſwereth agayne ſaying. He that liueth ſhall confeſſe & prayſe thee (O lord:) not he that is dyeng, but he that is liuing
Eccl. 12. ſhall remember thee (O my God.) Heare what the wyſeman ſayeth: Remember thy creator in the tyme of thy yowth, before that the ſonne of thyne vnderſtandinge be darkened, and the ſtarres of thy ſenſes be decayed.

It ſeemeth often, that ſuch mens pennance is but falſe and fayned, for that they be

be ſeene ſoone after their recouerie, to returne to thoſe faults, which they were accuſtomed to before: And to reuenge them of ſuch iniuries and offences as they haue pardoned and forgyuen before. And yf the intent of their pennance had bene perfect and good, they wold neuer haue returned ſo eaſelie to their euill cuſtomes agayne. Neceſſitie inforceth ſuch vnto vertue. If thou forſake not ſynne, vntill thou canſt ſynne no longer, then doth ſynne forſake thee, and not thou yt.

When the marchant throweth his goods ouer bord into the Sea, he throweth them away of neceſſitie to ſaue hym ſelfe: but when the ſtorme is paſt, he ſeeketh how to get his goodes agayne: Neither wold he euer haue caſt them away yf he had not bene indãgered by thẽ. Such kind of noble liberalitie, haue thoſe men bene likewiſe conſtrayned to vſe at their death: who haue had their harte in ſeruile ſubiection vnto the worlde all their whole lyfe.

It ſeemeth a thing halfe impoſſible, that a worldlie man ſtandinge vpon the poynt to dye, ſhold more thinke vpõ God, then vpon hell. If thou haue Iudgement, thou wilt ſoone perceyue the errour wherein thou liueſt by prolonging of thy penance.

Amongeſt all vanities, that is one of the greateſt, to differre pennance vnto the vearie laſt hower: And he that doth not his penance forthwith doth put it of, vnto

the

the laſt hower, for what knoweth he, but that his laſt hower may be before to morow come. And ſynce thou knoweſt not whether thou ſhalt lyue vntill to morowe or no: thyne hower beinge ſo vncerteyne, turne thee betyme to amendment of thy lyfe, leſt by deferring of yt vntill the end, thou mayeſt be ſodeinlie taken with death whé thou woldeſt ſeeke for tyme & place to doe thy penance in, and canſt after fynde none.

A DISCOVRSE HOVV NO mã ought in this lyfe to put truſt in any vvorldlie thinge, ſhevvinge that there is no aſſurance or ſtabilitie in any vvorldlie thinge, but all thinges in this vvorld are vnſtable, and full of vanitie.

Chap. 40.

Pſal. 145. PVT not thy truſt in Princes, nor in the ſonnes of men, for there is no ſafetie to be founde in them, ſayth the prophet: In no lyuelie creature, nor noble parentage, or other dignitie owghteſt thou to put any truſt, vnleſſe thou wilt be deceyued, troubled, and diſquieted, for all is full of vanitie.

VVherein truſteſt thou, o thou worldlie

lie mã? Truſt not in thy greate force, ſynce there haue bene ſo many valiãt captaynes in the world, of whome wee haue now ſcarſe any memory left to vs. The ſcripture ſayth: That the mightie men, ſhall ſuffer mightie puniſhement. Vaunte not thy ſelfe in the vanitie of thy greate actes, and worthie deedes done by thee. *Sap. 6.*

It is a vearie follie, (thy lyfe being ſo ſhort as it is) to make ſtatelie palaces, when as our forefathers liued many yeares in ſimple and meane cotages. Iheremy ſayth, woe be vnto hym that buildeth his howſe vpon vnrighteouſnes. *Iher. 2.*

Eſteeme not of thy horſes well ſet out and furniſhed, nor the vayne pompes of this world, ſince God ſayth, woe be vnto you that be riche in Syon, and doe put your truſt vpon the hill of Samaria, and doe enter ſo glorioufly into the howſe of Iſraell. *Amos. 6.*

Set not your hartes vpon banqueting and feaſtinge, as many vayne folke doe, which doe ſpend their dayes therein, and haue no regarde to the ſentence that God pronounced vpon Balthaſar kyng of Babilon, nor remembreth not his wordes, ſayinge, woe be vnto you that riſe vp earlie to eate and drinke, and to haue pleaſant muſicke in your howſes, and haue no regard vnto the workes of our Lorde. *Dan. 5.*

Truſt not vpon the nobilitie of thy kindered nor in the vanitie of thy bodelie bewtie, ſince it is written: All outward

grace

grace, vanitie and bewtie, are deceytefull. Doe not put any confidence in the nimblenes and agilitie of thy bodie, nor in any other externall thinge, for in these thinges, the vearie brute beastes doe goe beyonde thee, and exceede thee.

2.Re.2. Asael, which ranne like vnto a wilde deare of the wood, was slayne in the following of Abner: And these outward graces and qualities of the bodie, haue bene to many men cause of their distruction and death.

Make not any greate accompte of thy learnynge and knowledge, for since no man lyuing is comparable therein with the vearie deuills them selues: who for all that their knowledg, cannot delyuer them selues from the paines of hell. In nothing of this miserable world, doe thou put any trust, for all is vanitie and vearie mere follie.

It is a greate want of wisdome, to gyue iudgement before thou doest heare both parties: And yf thou doe recken all these wordlie thinges for good, why thinkest not thou the thinges pertenynge to God, to be as good? VVorldlie men doe gyue their sentence in fauour of the worlde, approuinge and esteemynge much of the mucke of this earth, because they neuer harde that parte which longeth to the spirite, once speake on gods behalfe. They thinke the world to be good, neither hearing nor seeinge any thinge for gods

parte

parte. Sainte Paule ſaide, If thou diddeſt taſt the ſweetenes of the ſpirite, thou woldeſt abhorre all fleſhlie taſt. And yf thou diddeſt but taſt likewyſe of God, thou wouldeſt cõdemne, and vtterlie deſie all the ſinne and the vanitie in the which thou haſt bene content to leade thy lyfe hitherto: And becauſe thou knoweſt not the taſt of gods dayntie meates nor of his ſauorie foode, thou takeſt liking in the bitter and harſh taſt of this miſerable world. Rom 8.

Diſpiſe theſe vanities, and put thou no truſt in the lyeng, nor in the deceipte of this preſent world, that thou mayeſt get the eternall and true ioyes of heauen.

The end of the firſt parte.

OF THE CONTEMnynge of the vanities of the vvorlde.

The ſecond parte.

VVherein is conteyned hovv peruerſe the vvorldlie cuſtomes are.

He ſhevveth firſt the vvorld to be full of deceipte, falſe ſhevves, and lyeng: and hovv it is enemy to all that lone it, lading all thoſe that doe eſteeme it, vvith infinite miſeries and calamitie.

CHAP. I.

1 Io. 2. DOE not loue the world, neither the thinges that be of the world ſayth Sainćte Iohn. He that knoweth not the malice of any thing, lyueth in ſo much more ſecuritie, as he feareth leſſe the harmes that thereby may come vnto hym. Therfore it is meete that thou ſholdeſt know the conditions of the world, to the end that when thou knoweſt it, thou mayeſt the better beware of it.

The deceytes thereof be vearie manifeſt and the euill qualities that it hath, cry out to all the world. How little ought that

to

to be eſteemed, which gyueth poyſō to all thoſe that enter into amitie with it: And all thoſe that doe ioyne them ſelues vnto yt, it infecteth with contagious peſtilence. How many doth it deceyue, & how many infinite peop'e, doth it make quite blinde? VVhen it flyeth away it is nothing, when it is ſeene it is but a ſhadow, and when it aſcendeth vpward it is but a ſmoke.

Vnto fooles it is ſweete, and to them that be wyſe and diſcreete, it is vearie bitter. They that doe loue it, knowe not what it is: And they that doe hate it, doe ſee throughlie into it. To knowe it well as it ought to be knowē, one muſt ſtand farre of from it, for they that drawe to neare vnto it, neither doe know it, nor thē ſelues.

It bringeth furth much miſchiefe, and is cauſe of infinite miſeries. It blindeth thoſe that drawe neare vnto it, and vnto hym that is not well ware of yt, it mynyſtreth matter of much heauie care.

It hateth thoſe that doe loue it: It deceyueth thoſe that doe truſt it: It perſecuteth thoſe that doe ſerue yt: It afflicteth thoſe that be frēds vnto it: It doth ſhame to thoſe that doe honour it: And it forgetteth thoſe that be myndefull of yt. More cauſe haue wee to hate it when it moſt loueth vs, then when it openlie perſecuteth vs.

The more familier that it is: the more daungerous: And much worſe is it, when it fawneth vpō vs, then when yt flieth away from vs. Eyther muſt wee laughe at the world

world, or the world laughe at vs: And they that contemne not the world, shalbe contemned of the world.

VVoe be vnto them that do truste it, & happie be they that doe despise it: It is both to be feared, & to be fled from. The lyfe thereof is deceytfull, the trauayll vnprofitable, the feare continuall, and the honour most perilous. The begynnynge without prudence, & the end without repentance. It promyseth liberallie: It performeth slowlie: and an vnpossible thing it is, for a man that lyueth to the worlde, to want eyther feare, sorowe, trouble, or daunger. It draweth men into bondes, and neuer suffereth them to be at reste, and gladlie wolde gyue them all there bane. He that trusteth it too much, is but a foole: It is impossible to loue it, and not to runne headlonge into daunger by the louing of it.

VVhat canst thou desire in the world, that is not full of vncleannes? At euerie steppe it is readie to change, and by often changing, it declareth it selfe to be corruptible. It is desirous to haue all men catche after the false pleasures thereof, & as soone as they haue begonne a little to tast of them, it laugheth thē all to scorne. The fruite that it offreth to the folowers thereof is vearie fayre, and pleasant to the shew, but when they come to the opening of it, they shall finde nothinge within it but wormes and fowle stinkinge sauours.

The

The glorie thereof is ſo fickle, that it forſaketh them that be liuing, and neuer foloweth thoſe that be deade.

In the promyſes that the world maketh, is falſehood and diſceyte: In the conuerſation thereof, is lothſumnes: In myrth heauines: his pleaſures breede remorſe: his comfortes bring ſcrupuloſitie: and his proſperities breede doubtefulnes. In it, there is neyther ſtabilitie nor aſſurance. It hath nothing but a ſhew, and an apparance of good, and a falſe floriſh of fond affectiõ, with which it deceyueth the ſimple that knowe it not, who beinge once entred within the goulfe of his bitter waters, (which they take to be ſweete,) they are plunged & drowned in the bottomles Sea of perdition, being beaten downe with the waues of his ſtormy tempeſts.

I doe therefore here aduiſe you, that when the world, like a craftie marchant doth offer to ſhew you a vearie fyne cloth to the ſale, you be not too haſtie to beſtow your money on it, vntill you haue vewed the cloth all throughout, for his maner is to preſent you with that which is fayre & fine in the firſt vnfolding, but after beinge layed all forth to the eye, It appeareth playnlie to be vearie courſe and ſtarke nought. Such ſlipper parts doth the world daylie play with vs, in vttering to vs falſe ware for good and true ſtuffe. There be many that for a ſhadowe of honour, or ſome pleaſure which the world doth offer them

them, doe buy in deede much ſhame and diſhonor, and ſome ſorowe and troubles withall, and haue payed ſo dearely for that falſe ware, that they haue thereby made them ſelues ſlaues and bondmen vnto the world. They thinke that euery thing is as good as it beareth ſhewe for, and that the whole packe of cloth is as good within, as it maketh ſhew on the out ſide.

But beware leſt that the world doe deceaue thee: ſtoppe thyne eares when it beginneth to ſpeake vnto thee: ſleepe not at the ſounde of his melodie, for it is lyke vnto the mairemayds muſicke, which with her ſweete ſonges doth ſeeke to draw thee on the rockes, and caſte thy ſoule and body away for euer.

IT BEHOVETH THEE TO BE *wyſe and vvary, in knowvinge of the deceyts of the vvorld, leſt thou be taken by the falſe ſhewes thereof.*

Chap. 2.

Colo. 2. BEWARE that you be not taken with falſe deceytes: ſayth the Apoſtle. He which lyueth in this falſe world, hath great neede continnually to take heede that he be not deceiued by it. Thou haddeſt neede to goe verie warelie and well

well prouyded, yf thou wilt auoyde falling. It hath this condition with it to enterteyne men, and delight them with the outward ſhew, that there may be no regarde had vnto the inwarde partes therof.

It ſetteh out all his pleaſures & delights vnto the ſenſuall parte of man, that the filth which is within may not be perceyued. Vnto the couetous man it ſheweth onelie the glorious glitteringe of golde, but it ſheweth not withall, the cares that riche men haue, both in the gettinge and keeping of their riches. It inuiteh vs vnto honorable roumes and dignities in the worlde, but it concealeth the troubles which commonlie doe accompanie great men.

Our aduerſarie the diuell neuer brought our ſauiour to the ſanctuarie which was in the inwarde parte of the temple, but he led hym vp to the pynnacle, which was a little rounde tower, made in the toppe of the Church, rather for pleaſure to looke abrode, and for ſome ornamente ſake, then for any neceſſytie thereof at all. *Mat. 4.*

The diuell and the worlde doe neuer vſe to draw men vnto them, by putting any remorce into their conſciences, or by inuiting them to the perfect knowledge of them ſelues, but by the daſelinge of their eyes with the bewtifull ſhewes of vayne exteriour & ſuperfluous thinges. To outwarde thinges it inuiteth thee willinglie, but vnto inwarde thinges nothinge at all.

God

Exo 3. Leu. 1. God commaunded that the beſtes which ſholde be offred vnto hym in ſacrifice, ſholde haue their ſkinnes firſte taken of from them: But contrary the worlde will that all the ſeruice which thou offreſt vnto it, ſhold be couered with the couerings, as it were ſkinnnes of pleaſures, honor, and commoditie, to the intent that the interior partes of malignitie and vice which is within may not be ſeene: therefore muſt thou doe as God hath commaunded thee, which is to take of the outwarde ſkinnes of delight, that thou mayeſt perfectly beholde the deceytes, the ſcruples, and filthines which lye hidden vnder thoſe externall thinges which the worlde offreth thee. Truely all thy harme proceedeth of this, that thou doeſt not take awaye the outwarde barke from ſinne. But yf thou wilt once take holde of the out ſyde, and looke well into it, and conſider the inward parte of ſinne, thou ſhalt finde much falſehoode hidden within, and thou ſhalt know the vanitie & the miſchiefe of that which thou doeſt now eſteeme ſo much.

Behold the deceyte wherein thou lyueſt by gyuing credite vnto the worlde: thou ſhalt ſee how greate thinges ſeemed vnto thee but litle, and how thou eſteemedſt very dearely thinges of vyle accompte. God him ſelfe being infinite greate, thou accompteſt but litle, becauſe thou arte farre of from him: and the ſmalleſt thinges of the worlde vnto thee ſeeme greate, becauſe

cauſe that thy loue and affection hath ioyned thee vnto them, which S. Paule the holy Apoſtle eſteemed but as filthie myre. Phi. 4.

The louers and frendes of God, becauſe they were full of diuine light, knew well the deceytes of the worlde. If thou woldeſt but ſometime conſider with thy ſelfe, what tyme thou ſpendeſt about theſe worldly thinges, and how litle tyme they ſhall continue with thee, and then recken withall what paynes and trauayle thou haſt beſtowed about them: it colde not be but that thou woldeſt with great care and diligence looke well about thee, and walke from thence furth more aduiſedly in thy iourney.

Thou muſt ſtand long aboute the beholding of the vanities and pleaſures of the worlde, leſt the pleaſant and gorgeous ſhewes thereof, ſo glitter in thyne eyes to make thee blinde, that it bring thee thereby at the laſte vnto diſtruction. There is nothing in thyne vnderſtanding, but that was before in thy ſenſes: and when thyne vnderſtandinge cometh to drinke at the ceſterne of thy ſenſes, the worlde playeth Iacobs part, and ſticketh there downe cer- Gene. 30.
tayne whyte populer tree wandes, of faire pleaſant delightes to beguyle thee withal, and to infecte thereby thyne vnderſtanding.

The honors and delightes of this world be but lyke vnto flowers, that ſoone fade and are gone: and doe not thou thinke,

that

that in the worlde which thou seest with thyne eyes, there is any fruite or commoditie, it is all but vayne fruitles leaues of the populer tree, which neuer beare fruit at all. Those fruiteles vanities doth the world offer vnto thy senses, and although thyne vnderstandinge be well purged, yet will thy senses earnestlie labour to spot it and defile it againe. And as a fayre looking glasse doth easely by often lookinge in it gather spottes: so doth our vnderstanding Gen. 39. by euill imaginations gather errors. And when our vnderstãding is watered at the senses with earnest imaginations of vanities & disceytes which the world offreth, It begynneth to conceyue, as Iacobs heepe did, spotted lambes whiche be our worldlie desires, whiche bringe forth wtCrward vniust workes.

Doe not thou therefore behold, nor set thyne eyes vpon such varietie of imaginations as the world doth make shew vnto thee, for it is but an exterior appearance, without any sounde substance. It deceyueth them that are delighted with it, as little children are deceyued with a candle that is lighted, which when they see and earnestlie beholde, they will put their fingers into it, vntill they have burned them in the flame, And then they cry out, and no bodie can still them: Euen so are worldlie men without iudgement and vnderstanding deceyued with the appearance of worldlie bewtie, casting

ſelues into the fierie flame of the vyces nd fowle ſinnes thereof, findinge their andes emptie, and their conſciences urnte.

THERE IS NO CREDITE TO

be gyuen to the vvorld in any thinge, for all the fayre ſhevv that it maketh, tendeth but to faiſehood, and fayned flatterie, vvhiche doe dravve a man from God, & doe throvv hym dovvne headlong into the depth of all miſeries.

CHAP. 3.

HE doth faynedly humble him ſelfe, and his inwarde partes be full of deceyte: ſayeth the wyſe man. Doe not beleeue that which the worlde doth ell thee, nor doe not thou thinke, that it eareth any perfecte good will vnto thee: nder the color of good holeſome victu- ll, it gyueth vnto thee poyſon to deſtroy hee. *Eccl.* 19.

Doe not thou gyue any truſte vnto the orld, neyther beleeue it to be thy frend, or if thou doeſt gyue it credit, and com- it thy ſelfe into his handes, it will doe y thee, as Ioab, the cheife captayne of auid, did by Amazias, who imbraced him *2. Reg.* 3.

frendly in his armes and kissed him, and secretly the whyle did kill him with his dagger. Let it say vnto thee what it will, let it gyue thee the counsaile that shall best lyke thee for the tyme, yet shalte thou finde all false and full of lyes, what so euer it hath tolde thee. There were no lesse then foure hundreth false prophets which flattered Achab, promising him both lyfe and victorie, if he sholde goe to the warre: And all this was but to please his fantasie, and satisfie his minde. All that the worlde doth aduise thee to, and what so euer thy false appetites doe gyue thee coũsaile to, be but mere deceytes to abuse thee withal. They wold haue thee to thinke by their false persuasions, that in liuing after their counsaile, and contynuyng the euill trade that thou art entred into, thou shalt haue a solemne victorie here, lyue in tryumph in this world, ende thy daies in peace, and after enioye the lyfe euerlasting.

3. Re. 22.

But yf thou doest beleeue these lyeng prophets, thou shalt die as Achab did most miserablie. But thou must harken vnto the Prophete Micheas, (which must be thyne owne conscience) it is that which muste tell thee the trewth, and discouer vnto thee all their false lyeng and deceytes. But thou hast no liking to gyue any eare thereunto, no more then Achab had vnto Micheas, because he told hym that which was not agreable to his owne appetite: And thou hast no regard vnto thine owne conscience, be-

becauſe it telleth thee nothing but the truth which thou art not willing to know. It ſeeketh thy profite, but thou haſt no delite to heare thereof. Thou haddeſt rather goe out of thy way by folowing of liers, to the loſſe of thy lyfe: then to doe well with the prophet of God, and lyue without deceyts. Thou foloweſt the world, and thyne owne appetites, and ſo goeſt furth to the battaile, & there art ouerthrowen, & looſeſt thy lyfe. Theſe be alſo thoſe falſe witneſſes which Ieſabel brought forth, who (becauſe they be beleeued) doe kill thy ſowle. Gyue no eare vnto their lyenge, except thou meane to be taken captyue in the nettes of their falſe deceytes. 1. Reg. 21.

All the fayre wordes of this worlde, be but falſe fictions to deceyue thee, and to take thee vnprouyded. Allthoughe that for the preſent tyme, it ſheweth a frendlie face, yet in tyme of neceſſitie, thou ſhalt fynde a bitter enemye of it. It will doe by thee as quickſiluer doth by golde, whiche although it be neuer ſo faſt ioyned vnto yt, as ſoone as it cometh to the fyre, it goeth ſtraight away from it, and forſaketh it. And ſo will this world play by thee whé thou comeſt into any ſtrayte, and that the fire of tribulation beginneth to catch hold of thee, it will ſtraight way forſake thee, And then ſhalt thou eaſelie ſee what all the vayne glorie of the world is, that doth ſo ſodaynlie fayle thee. The frendſhip that the world ſheweth thee, is but of purpoſe

with his fayre ſhewes & good countenance to deceyue thee. And allthoughe it pretend thy good neuer ſo much for the time, it ſeeketh but thereby occaſion the better to ouerthrowe thee.

Drinke not thou of the ſweete milke of his deceytes, neyther ſeeke thou to ſleepe in the confidence of his frendſhip, vnleſſe thou wilte periſh, and dye an euill death, as Siſara did, who committing truſt vnto Iahell, and feedinge of her dayntie fare, was miſerably put vnto death by her.

Iud. 4.

God ſayeth, O my people, they which doe ſay vnto thee, thou art happie: be they which doe deceyue thee. If the world will bid thee vnto a feaſte, and tell thee that thoſe honors, riches, and pleaſures which it profereth thee, and ſetteth before thee, be very good and ſauory meate for thee to feede vpon: yet doe not thou beleeue it, excepte thou wilt dye an euill death, as that prophete did, which for the gyuing of ouer lighte credite vnto the wordes of a falſe prophete, was killed with a lyon going by the way. Although it ſay vnto thee, that God commaundeth it, and that there is no ſinne at all in it: neuer yet make thou any accompte of his wordes, for although it be true, that there is no ſinne to lyue in highe degree and ſtatelie honour, yet doe they lyue in greate daunger of fallinge into the fowle ſinne of pryde, which doe lyue in the proſperitie and iolitie of the world.

Eſa. 4.

3. Reg. 13.

The

The world ſeemeth goodly and fayre to the eye, being in deede fowle & filthie, like an image made of a peece of wood, which is ſet out well, and fayre paynted to the ſighte, and within is there nothing but a peece of olde rotten timber.

The fiſher vſeth to couer his hookes with bayte, to catch and kill his fiſh withall. All this worldly flattering is but to doe thee harme with all: And vnder the greene graſſe doth the ſerpent lurke, and hyde her ſelfe.

The woman mentioned in the Apocalips, gaue poyſon to drinke in a cuppe of gold. O how many hath the world ſlayne with the poyſon of his deceytes? And how many doe drinke their owne death out of the cuppe of honours, riches, and vanitie? with this golden cuppe he deceyueth the ſimple, which know not the poyſon that is conteyned therein: flye from his deceytes if thou wilte eſcape death. *Apo. 17.*

THE FALSE PROMYSES OF *the vvorld are not to be truſted vnto, for it giueth the cleane contrarie of that vvhich in ſhevv it pretendeth.*

CHAP. 4.

Eccl. 26. MANY haue bene caſt away through vniuſt promyſes, ſayeth Eccleſiaſticus. Let euerie man be well examyned, and let them declare the truth of their owne knowledge, and they will ſay that in all their lyfe they neuer ſawe ioye without ſome ſorowe, Peace without diſcord, Reſt without feare, Health whithout infirmitie, nor myrth without mournynge.

The world maketh ſtill his promyſes of all good and proſperous thinges, but in perfourmance they proue all contrarie. It promyſeth ioye, but it cometh accompanyed with ſorowe: It promyſeth to abyde ſtill with thee, but when thou haſt moſt neede of his helpe, it wilbe furtheſt from thee. It promyſeth quyetnes, and it gyueth perturbations and troubles: It promyſeth mirth, and perfourmeth mournynge: And when it promyſeth honour, it bringeth ſhame: Finallie it promyſeth lõge lyfe, when their foloweth a ſhorte lyfe, & amiſe-

a miſerable, and ſubiect to much euill. That lyfe which it promyſeth, rather ſeemeth a lyfe, then is in deede a trew lyfe.

To ſome it maketh a ſhewe of a longe lyfe, for to deceyue them in the end. It ſhortneth againe the liues of ſome others, to the ende that thoughe they wold conuert them to God, yet ſhall they haue no tyme therunto.

To others it promyſeth lēgth of liſe, becauſe they ſhold doe what they liſted, & be made worſe thereby. And vnto other it ſendeth a ſhorte lyfe, that they ſhold haue no tyme to doe good. All theſe doth it deceyue, depryuing them of the knowledge which they ought to haue of God, of the world, and of them ſelues.

Iacob ſerued Laban ſeuen yeares to haue his daughter Rachell to his wyfe, but his deceytfull father in law, in the darke night gaue hym Lia to wyfe. So playeth the world with thee: It promiſeth thee one thing, and intendeth an other. *Gene. 29.*

Theſe worldlie men doe neuer take knowledge of theſe things, vntill the mornynge come, and that the darkenes of this preſent lyfe be paſſed away and gone: that is, vntill death doe come, which doth opē the eyes of our vnderſtanding, and maketh vs to behold the falſehood of the worlde, as Iacob in the mornynge perceyued the guyle of his falſe father in lawe. Then ſhall they perceyue the bitter ende, that the honors and pleaſures of this worlde doe

bring with them, and then ſhall they ſee, how much tyme they haue loſt in the ſeruice of this falſe lyeng world.

Many althowgh, they ſee well enough the falſeſhood of the world, yet are they contented to be deceyued thereby: As
Num.22. Baalã did who fell downe at noone dayes whẽ his eyes were open. The three frẽdes
Iob. 2. of Iob, drew neare vnto hym like frendes to gyue, hym comfort at the firſt, but afterwarde they iniuried hym, & gaue hym many fowle wordes of reproche. So doth the world draw neare vnto thee at the firſt with fayre wordes like a frend, but afterward thou ſhalt well perceyue hym to be an hard aduerſarie againſt thee. It cometh flatteringe with pleaſant ſpeaches vnto thee, to offer thee frendſhip, but ſhortlie after yᵗ becometh thy cruell enemy.

Let not his ſweete wordes enter within thyne eares, for thou ſhalt ſhortlie after finde a fowle chaunge: yet are there many for all that which doe gyue it credit, and holde all that for true that it telleth them: and by beleeuing his falſe promiſes they deferre their pennance, perſwading them ſelues that they ſhall lyue many yeares, and then cometh he ſodenly and taketh their lyfe away from them.

They lyue ſo careleſly, and vpon ſuch truſte of thoſe falſe promiſes, as though they were very ſure that the worlde tolde them nothing but truth. But thou muſt not beleeue his wordes, nor what ſo euer it

ſhall

ſhall tell thee, for thou ſhalte finde in the ende that all his promiſes are falſe.

THE MEMORY OF THEM *that haue deſpiſed the vvorlde continueth: but of thoſe that haue bene louers of the vvorld, the remembrance is ſoone gone avvaye.*

CHAP. 5.

THE memorie of theſe wicked worldly folke periſheth lyke the ſounde of a voyce in the ayer, ſayeth the prophete. Make not any accompt of this world, who ſoone forgetteth his frendes, and of his enemies keepeth a perpetuall memorye. *Pſal. 9.*

If thou wilte that the world ſhall haue thee ſtill in remembrance, thou muſt deſpiſe it, and ſo it will remember thee. And who be they (thinke you) that the world remembreth moſt? Good S. Hierome, and others lyke vnto him, that fled from all the pleaſures of this worlde, and lyued alone in deſertes. Of theſe who were enemies vnto it, and ſet nothing at all by it, the worlde hath yet as freſhe a memory as if they were liuing ſtill. That is moſt true

Pſa'.111. which the holy prophet telleth: The iuſt man ſhall be had in memory for euer. The worlde hath yet in good memory S. Paule the heremite, that was faſte ſhut vp in a caue ninetie yeares together.

VVhom hath Rome cheefely in remembrance at this day? Not the famous princes and greate men which floriſhed ſo much there, but the poore fiſher S. Peter, whom the worlde deſpiſed, and made no reckening of. The kinges and emperors of the worlde, doe adore and haue in reuerence thoſe moſt of all, that fled from and forſoke thoſe great honors and riches which them ſelues do lyue in.

They be more honored of the world which doe hate it, then they which doe eſteeme it. They which hate the world, thoſe doth God loue: and they that forſake the worlde, God receyueth: and he honoreth thoſe that deſpiſe it, & here in the worlde doth he make alſo an euerlaſting memory of them.

It is a notable thing that the ſeruante of God, liuing in a caue, farre from the company of men, ſholde haue his glory manifeſted throughout all the worlde, by God his owne holy appoyntment. There had neuer ſuch memory bene made in the world of S. Marie the Egyptiã, yf ſhee had remayned ſtill in the world, and neuer had gone into the wildernes at all. If ſhee had ſerued the world, ſhee had bene forgotten lõnge agoe: but flyeng from the world, God had

had care of her to make her glory knowen: and publiſhed ouer all the worlde the honour of her who liued allwayes hidden in a hole. She gayned more by flyeng fró it, thé euer ſhe could haue done, by being her ſelfe preſent in it.

O how much are wee deceyued, who by our ſeekinge of honour doe looſe it, by deſyring to haue our name kept in perpetuall memorie, wee are quickelie forgotten: And hauing a will to be greate, we are brought to be lowe, and of little accõpte: And the thinges which wee doe take to preſerue vs, be made the meanes to vndoe vs, and to ouerthrowe vs: And euer wee looſe, where wee doe thinke to gayn.

O what follie is this of ours, and what terrible blindenes, to deſire ſtill ſuch greatnes in this world, ſeeing before our eyes, thoſe onlie to be great in the world, which deſired to be little and of no accompte. VVee wold that men ſhold remember vs, and wee are ſtraighte wayes forgotten: there is none ſo much honored in deede as he that flieth from honour.

No man is more riche, then he that is contented with a little: No man ſo greate as he that ſeeketh to be little: And none ſo ſoone forgotten, as he that deſireth to be had in remembrance of the worlde. And all thoſe of whome the world maketh ſo much feaſt, and ſo much ioyfull memorie, I ſee & finde, that they were all enemyes vnto the world.

Mathathias ſayed vnto his ſonnes, gyue your liues for the teſtament of your fathers, & remember the workes that they wrought in their generations, and you ſhall get great glorie and a name for euer. The prouidence of God hath ſo ordeyned that there ſhold be a perpetuall memorie made of the enemyes of the world, and that the frendes thereof, ſhold be forgotten.

Mat. 1. The Ghoſpell in rehearſing of the genealogie of Chriſt, leaueth out the memorie of Ieſabell vnto the fourth generation: Allthoughe it had fitlie ſerued the turne to haue brought it in. The memorie of *Exo.* 17. Amaleck God cleane tooke away frō the earth, but the memorie of the iuſte ſhall remayne with our Lord for euer: And the memorie of worldly men ſhall periſh with the world.

It is a fowle vanitie to offend God, for the leauinge of a memorie behynde thee in this miſerable world: If thou doeſt deſire a memorie to be had of thee, thou ſhalt be ſure to looſe it. And becauſe the world is ſo forgetfull of his frends, put all thy truſt in God, who is a moſt faythfull and ſuer frend.

THE VVORLD EXALTETH *his frendes vvhyle they doe lyue, but vvhen their lyfe is ended, tyme taketh avvay all the memorie of them, as though there had bene none ſuch.*

CHAP. 6.

IOB ſayth of worldlie folke, that the memorie of them ſhold be likened vnto aſhes. The wynde neuer ceaſeth to blow in this lyfe, which doth ſcatter the aſhes, that is the fame and the memorie that worldlie men doe ſeeke in this worlde. The Prophet ſayth: They are like vnto duſte, which the wynde bloweth vp from the earth. The vanitie of men is great, who knowing that they ſhalbe conuerted into aſhes, which the wynde of this world doth ſoone blow away, doe yet thinke that their memorie may continue longe in the world. And although it were ſo that the memory of thee ſhold neuer periſh here, what wert thou the better yf thou ſholdeſt remayne cõtinually in hell? wold that delyuer the thẽce, or deminiſh thy payne there? *Iob. 13.* *Pſal. 1.*

It is a greate vanitie for thee to deſire to be had in memorie of the worlde, if thou haſte a ſpotted conſcience: and a

very vayne deſire it is of any man to flye abrode in the mouthes of men. How much ſo euer thou art deſirous to be prayſed of men, and to haue thy memory preſerued, yet muſt not thou looke to be better remembred then thoſe that are paſſed out of this world before thee. The world is contented for the tyme preſent here, to gyue ſome ſhew and ſignification of his fauour, but as ſoone as one is gone hence, he is forgotten, as though he had neuer bene.

Prou. 10. The memorie of the iuſt man ſhalbe with prayſe, ſayth the wyſe man: but the wicked mans memorie ſhall ſoone periſh. And of the good men ſhall there be a Eccl. 49. ſweete mention made, according as Eccleſiaſticus ſayed of kinge Ioſias: The memorie of Ioſias ſhalbe ſweete in euerie mans mouth.

The memorie of all worldly folke cometh ſoone to an ende, and vaniſheth away. VVhat is now become of all the honors, riches, and poſſeſſions of worldly men? where is all the bewtie of this world? the men be gone and all that longed to them, and time hath cleane conſumed the memorie of them: all their goodly great pallaces are made euen with the grounde: their coſtly toumbes wherein their bodies lay be all defaced, and no monument leſte behinde, ſo much as of the place where they were.

Our lyfe paſſeth away lyke a flower,

and

and the delightes thereof be ſhorte, and that which the worlde yeldeth vs here, is dearely payed for agayne: the pleaſures thereof be but for a ſhorte tyme, but the ſorowes be perpetuall. The glorie and delight of this world is but a puſte: but the tormentes that folowe thereof, be without end: many doe neuer thinke of them, vntill they falle vpon their backes, and with a vearie little pleaſure, they buy a greate deale of payne and trauayle. And for the mainteyninge of a little honour here, what infinite tormentes are ſuſteyned, which for all that, whithin a little while after vaniſheth away like a ſmoke, and they are forgotten as though that they had neuer bene. To this point cometh at the laſt, all that peuiſh prayſe which is ſo greedelie ſought for by men in this world.

How many notable learned men hath there bene in this world, whoſe learnynge was folowed with greate affection of men, and were therefore called into greate dignitie and honour here, of whome yet at this day, there is no memorie lefte, no not ſo much as their names knowen. Their lyfe was but ſhort, with death it had end, and ſtraight wayes they were forgotten for euer. VVhat is become of ſo many Princes, kinges and greate eſtates, and all their greate port and Princelie Maieſtie? their frendſhip, riches, and Iolitie? VVhat is become of all this geare now? There is now no memorie lefte thereof: It is paſſed

like

like a ſhadow, and as though it had neuer bene.

How many haue wee knowen, and bene famylier withall, and in whoſe companie wee haue bene full merie together, that now doe lye full lowe vnder our feete, and are almoſt forgotten, as thoughe they had neuer bene? They are all deade, they ſhall not returne vnto vs agayne, but wee ſhall rather goe vnto thé. They were pilgrimes and ſtraungers here on the earth, as wee are now. All that they had, they haue left behynde them, and ſo ſhall wee doe alſo. They are gone and paſſed away like a ſhadow, & ſo ſhall we paſſe away alſo. O how ſoone each thinge paſſeth away. There is ſcarſelie any memorie left of any of the great mé of the world: euery thing is cõſumed by tyme. God is he that onlie is ſtable & permanent: all other thinges, as frendes, companyons, pleaſures, and paſtimes, haue ſoone an end. All theſe doe ſoone fayle, & within a while ſhall one of vs be ſeperated from another. And the tyme is not long to, in which wee ſhall be eaten vp by wormes, and turned into duſt and aſhes.

2. Re. 1.

Each thinge paſſeth and conſumeth away with tyme. It is vearie vanitie to eſteeme of theſe ſoone ſlidinge thinges of the world, as yf they ſhold haue any long continuance here. Shall wee happelie be better remembred, then thoſe that are gone hence before vs? Are wee better then they?

It were ſuerlie ſmall wiſdome for any of vs to thinke, that there ſhold any better memory be made of vs, then of thoſe that are gone hence before vs. Open then thine eyes, thou that putteſt thy confidence in the world: And behold both greater, richer, and more noble then thou arte, of whome there is not now any memory left.

It is vanitie then, to make any accompt of the memorie of this tranſitorie worlde. Euerie thinge hath an end: Euerie thinge paſſeth away with tyme: euerie thinge haſteneth toward his end, and tendeth toward his conſummation: & euerie thing is full of vanitie and corruption. The loue of God is that which onelie laſteth and endureth for euer, for the glorie of this world endureth but for a blaſt

HOVV GOOD AND DILI

gēt ſeruice ſo euer a man doth vnto th vvorld, yet doth the vvorld neuer remember it, neither vvill it knovv hym that ſerued it: But vvill calle vvell to mynde, and haue in remembrāce, thoſe that miſuſed, and euill intreated it.

CHAP. 7.

Pſal. 91. THE foole knoweth nothing, ſayth the wyſe man: the wordlie men trauaile to get the honour of this world, which whē it hath forſaken them agayne, it will ſcarſelie knowe them.

1. Re. 25. A greate frend was Dauid to Naball, and much had he done for hym in the tyme of his good eſtate: But when Dauid was after fallen into neceſſitie, he wolde not ſo much as know hym: But aunſwered Dauids ſeruantes when they came vnto hym, who is Dauid? Or who is Iſais ſonne? Shall I beſtow my ſheepe and my goodes vpon one whome I knowe not?

Many a day had Dauid conuerſed before with Naball, whereof he was now ſo forgetfull, that he aſked who he was. Naball ſignifieth as much as foole, as the ſtorie telleth, and it is a very playne figure of

f this vayne and fooliſh worlde, which is ubiect to ſo much vanitie and mutability. or after much labor beſtowed in the ſerice of the worlde, by the faythfull ſerantes and folowers thereof, when they ooke againe for any rewarde of their ſerice: it refuſeth quite the knowledge of hem, and playnly ſayeth that it knoweth hem not. They beſtow greate trauaile in he ſeruice of it, both day and night, and et muſt forgetfulnes be all their rewarde t the laſt.

This vnthankefull world is lyke vno an inne keeper, whom his geſte goeth bout to take acquaintance of, telling him hat he hath bene long his geſt, and hath udged many a night in his howſe: but he efuſeth his acquaintance, and telleth him gayne that he knoweth him not, neyther an he keepe any reckening of ſo many as oe paſſe by that way.

Men ſpende all their tyme in ſeruing he world, and at the laſt they are demaunled who they be, as though they had neer ſeene them before: we doe all both ood and bad paſſe through this worlde ike pilgrimes and trauaylers, and commonly moſt men doe vſe to inuite ſtraungers as they paſſe by the way: And euen ſo doth the worlde play by them, he gyueth hem curteous wordes, and good enterteynment to make them delighte in his ompany, and to ſerue him dilligently in ll kindes of vanity, & after that he laugheth

eth them to ſcorne, and ſhaketh them
as though he had neuer bene acquayn
with them before.

It were good for euery man to e
ter into an accompte with him ſelfe, a
ſee whether he haue not beſtowed m
vpon the worlde then vpon Ieſus Chri
VVhat ſo euer thou haſte beſtowed vp
the world, thou mayeſt well thinke it l
for after a ſhorte ſpace being paſt, th
ſhalt finde how thou arte cleane forgo
and out of minde: and if thou wilt need
be remembred at his handes, and haue
to know thee agayne, thou were beſte
handle it hardly and ſet nothing by it.
thou beateſt thyne hoaſt well fauored
as thou paſſeſt by the way, he will not fo
get thee agayne in twentie yeares afte
And that is all the cauſe, why the wor
forgetteth not good and holie men, whi
liued here in the world, becauſe that th
ſet nothinge by it, nor cared not for
Thoſe that make much of it, It forgette
and remembreth onelie thoſe which co
temned it: Handle it hardlie, and it w
neuer forget thee. And the leſſe that th
loueſt it, the more ſhalt thou be belou
of it. Of his frendes it is forgetfull, and
faythfull folowers will it not knowe at a

O how many haue paſſed through th
worlde with greate triumphe and hono
the names of whome be ſcant knowen
this day, neyther is there any more me
tion made of them, then yf they had neu
be

ne borne: and no more are they knowen the world, then yf they had neuer bene the worlde.

Let all thy care be to loue God onelie d to ſerue hym, for he knoweth well all s owne ſheepe whome he meaneth to nducte to his pleaſant paſtures of Pa- dis and euerlaſting glorie.

THIS VVORLD IS LIKENED *to a tempeſteous Sea, in the vvhich our Soules are toſſed and turmoyled vvith infinite daungers, from the vvhiche there is no vvay to ſcape, but by retiring into the harborovvgh of pẽnance.*

CHAP. 8.

THOSE which ſayle on the ſeas, doe tell of many daungers that they haue paſſed: ſayeth the wiſe man. The daungers of the ſeas be ſo greate and ſo many, that no man is able to reporte them but he that hath proued them. *Eccl.* 43.

The nauigatiõ which we make through the tempeſteous waues of this worlde, is ſo much more daungerous then the other, as it gyueth greater impedimentes to the ſure reſte of our ſoule which it expecteth in hea-

in heauen, then the other doth or can doe, to the obteyning of a ſure-porte in earth.

The waters of this world be bitter, ſo are all worldly conſolations. In this ſea doe the great men (lyke vnto great fiſhes) eate vp and deuowre the little: the waues thereof be neuer at any reſt, but allwayes mouing and working, vnto the which the ſeruantes of the world be alwayes ſubiect, hauing their hartes beaten and al to toſſed with the heauie thoughtes & cares of this worlde.

The ſentence of our ſauiour is moſt true, that ſayde. That in the worlde we ſhold haue oppreſſions, the which by afflictinge of our hartes ſhold vereſie that which the Prophet Eſay ſaith: the wicked mans harte is like vnto the ſea, whiche worketh and will neuer be at reſt. Daniell ſaw in his viſion how the hartes of men be tormented with ſo manye ſundrie paſſions, as it were with the contrarie force and vehemencie of ſo many wyndes.

Io. 16.

Eſa 57.

Dan. 7.

Cares and riches goe ſtill cowpled togyther, and amongeſt the honours and proſperities of this tempeſteous worlde, doth pride and arrogancie of hart beare a vearie greate ſway, and dominion: In the which they are firſt ingendred, and from which they doe procede: and vearie few are their of them, which lyuinge in continuall reſt and proſperitie doe not fall into ſinne: and hardlie are any of them to be founde, which in high degree, and loftie

eſtate

ſtate doe keepe and preſerue true humi-
tie of harte.

It is is halfe a miracle to ſee a man lyue
in the pleaſures of this lyfe, and to be free
from ſinne. And how can a man put all his
care vpon God, that is ſo compaſſed about
with the cares and vnquietnes which doe
growe of theſe temporall pleaſures in
which wee lyue.

Happie is he that doth volũtarilie for-
ſake the pleaſures of the earth, where all
is full of daungers and ſnares: and happie
is he, that in this world ſeeketh to auoyde
all occaſions which may draw hym into
ſinne. He that flieth as Elias did into the 3. *Re.* 19.
deſert of pennance, is moſt likelie to flie
from all thoſe daungers, that doe leade a
man vnwares into hell.

Learne thou to knowe the daungers
of this world, for by the knowing of them
groweth the ſkill to auoyde them, and to
vanquiſh them. He that doth not feare
them, but boldelie incountreth them, is
not to be accõpted valiant, but raſh. There
haue heretofore bene ſome perfect men,
that haue lyued in the honour and welth
of this world, and yet haue lyued with all
in the feare of God, and ſerued hym trulie:
But there is reſpect to be had vnto the
tymes of the former age, and this that is
now preſent, and therefore thou muſt now
take an other trade of lyfe in hande.

VVhen there cometh a greate calme
in the ſea, the ſaylers be in good ſafetie:

but

but when the ſtorme doth come, then they vſe for their remedie to diſburthen the ſhippe, and to caſte their goodes into the ſea, for ſauing of them ſelues.

The ſea of this worlde was well in
Gene. 18. quyetnes in thoſe dayes: VVhen Abraham (who was a very riche and welthie man) wolde with his owne handes waſhe the feete of thoſe ſtraungers which came vnto him: & Sara his wyfe did the workes of like humilitie. Our forefathers then were ſerued but with a fewe diſhes at their tables: they wente appareled very meanely: they ryd but vpon ſimple beaſtes, and all their riches they vſed as ſeruants to ſerue them: But now that the ſea is ſo ſwollen, & that malice and ſinne be ſo increaſed, honor and riches ſerue now for no other purpoſe, but to gyue a color vnto vicious liuing. All the remedie thou haſte now is to deſpiſe them, ſince that they doe ſo manifeſtly preiudice thy ſoule.

There is no man but will be cõtente for the ſauing of his bodely lyfe, to forgoe all his tẽporall goodes: but there be but a few, that for the ſauing of their ſoules will deſpiſe theſe falſe counterfeit goodes of the earth. The high eſtates and dignities of this worlde, be no leſſe daungerous to the lyfe of the ſoule, in the tyme of perilous tempeſtes: then the goodes and marchandize of the ſhippe, be daungerous for the lyues of them that be in the ſhippe: and is it not reaſon thẽ, (that thoſe ſame goods, which

which thou canſt be contented to throwe away from thee, for the ſauing of thy bodely lyfe) that thou ſholdeſt likewiſe be as well contented to throw away for the ſauing of the lyfe of thy ſoule? Doe neuer preferre temporal and tranſitorie goodes, before trew and eternall gooddes. But (becauſe it is naturall for euerie man to flie daungers,) it is conuenyent, that thou ſholdeſt flie out of the world that is ſo daungerous.

In this Sea then where daunger is ſo certayn, and ſaluation ſo doubtefull: take this good counſell with thee, leſt thou be drowned in the Sea, as king Pharao was. Exo. 14. Place thyne hart in the lande of promyſe, toward which thou art ſayling, and flie from ſo many daungers by deſpiſing of this world, that ſo thou mayeſt merite to come vnto thy deſired port of ſaluation, where thou ſhalt be certayne to fynde ſure reſt and perfect ſecuritie.

THE FAVORS OF THIS vvorld be but as a ſhadovv that ſoone paſſeth avvay, And therefore they that doe truſt in the vvithout thinking of their ſoules ſaluation, at the laſt are likelie to reſt in the fier of hell.

CHAP. 9.

3. Re. 19. GIAS lay ſleeping vnder the ſhadowe of a Geneper tree, hauinge many mightie enemies: (ſayth the ſcripture:) Trauayling men, doe vſe to reſt them, & to ſleepe vnder the ſhadow of a tree, as they iourney by the way, And when the ſhadow is paſſed away and gone, and they begynne to wake agayne, they fynde them ſelues all ſweating in the open ſonne ſhyne.

VVhat be all the thinges of this world but a ſhadow (ſayth Iob) vnder the which the ſeruantes of this world lye ſleepinge, forgetting their owne good, & neclecting their ſaluation, and put their truſt in the fauors and vayne honours of this world.

If thou doe put thy confidence in princes, and greate men, thou ſleepeſt vnder a ſhadowe that ſoone paſſeth away. Thou mayeſt fall into diſgrace of thy prince, as many

many haue done which were at the firſte in greate fauor with them, which after fell out of their fauor agayne: and if that happen not, yet may he dye, and then he in whom reſted all thy hope is gone, and therewith alſo is thy hope gone, and thou cleane forſaken and left alone.

Curſed is he that putteth his truſt in man: ſayeth the ſcripture. And curſed is he that putteth his confidence in princes: whoſe proſperities doe paſſe away, whoſe fauors are ſoone finiſhed, whoſe good willes be mutable, and are wonte often to hate thoſe whom they haue moſte loued. See what a follie it is to ſleepe ſo negligently vnder a ſhadow. Sleepe not vnder the ſhield of thy frends and of thy riches, for this vanitie ſoone paſſeth away againe *Ier. 17.*

Truſt not in thy bewtie, for by euery light occaſion it vaniſheth ſoone away. In any thinge of this preſente worlde put thou no truſt at all, for the glorie and pleaſures thereof, paſſe away like a wynde. And ſtraighte way ſhalt thou be aſſaulted by death. And ſuch hath bene the end of all the honours that haue paſſed here before vs, they were but vanities, And ſo haue they paſſed away agayne.

Saul ſlept careleſſlie, and put hym ſelfe into verie greate danger hauyng his enemy readie at hand to kill hym, In ſo much that Abiſai wold haue thruſt hym through with his ſpeare yf Dauid had not ſtaied hym: And all this was, becauſe he put his *1. Re. 26.*

truſt in his greate force of men and weapõ that he had aboute hym. Many putting truſt in their corage and their youth, haue ſtayed from doing of pennance, and ſlept without taking any care for their ſoules: But they ſleepe vnder the ſhadow of this miſerable lyfe, being allwayes at the poynt of looſing it.

2. Re. 4. Thou art more to be blamed thẽ euer was Iſboſeth, that hauing thyne enemies ſtill aboute thee, & being cõpaſſed aboute with ſo many daungers, thou doeſt ſleepe in a careleſſe dreame, truſting allwayes in thy vayne deſires. But death ſhall comme vpon thee, and awake thee, and then ſhalt thou knowe that thou wert all that while but vnder a ſhadowe, and that at laſt thou ſhalt fynde thy ſelfe to be ſett downe at the hott fire of hell, where worldlie men ſhalbe burned and tormented for euer.

Oh how much ſhalt thou fynde thy ſelfe then, at that paynefull tyme of thy paſſage to haue bene mocked and deceyued, when thou ſhalt ſee before thy face, all thoſe vayne pleaſures and worldlie delightes in which thou diddeſt put ſo much affiance while thou liuedſt here, cleane vaniſhed away and turned into a ſmoke! Sleepe not vnder the ſhadow of theſe worldly vanities, leaſt when death cometh to awake thee thou be founde compaſſed about with miſerable troubles, and paynefull tormentes.

He

HE THAT SERVETH THE *vvorld, not onelie hath no revvard of it, but alſo is kept by it in contynuall broyles & troubles, and at laſt brought to a miſerable ende.*

CHAP. 10.

YE ſhall ſerue ſtraunge gods, which ſhall gyue ye no reſt, neyther day nor nighte: ſayeth God vnto worldlie folke. They which doe loue the world, doe ſerue their owne paſſions, and doe continually ſuffer intollerable torment by them. *Hier. 16.*

The fayned flatterie of Dalida drewe Samſon to his death, whom the Philiſtines did firſte make blynde, and after ſet him to grynde in a mill wheele: Euen ſo thou that arte a ſeruante of this worlde, and ſeekeſt by all meanes to pleaſe thyne inordinate appetites, and to get the riches and honors thereof, thou ſhalte finde at the laſte that thou haſte but gone rounde aboute in the wheele as Samſon did. *Iu. 16.*

The prophete ſayeth, that the wicked goe alwayes compaſſing about, for ſinners doe neuer goe the directe way, by which the iuſt doe walke: As the wyſe man ſay- *Pſal. 11.*

Sap. 10. eth: VVorldly men going ſtill aboute their
Prou. 19. worldly buſines with much trauayle, are much lyke vnto a doore going aboute vpon hinges, which doe neuer moue out of their place, but doe ſtay them ſelues vpon ſinne, as vpon their ſure platforme and foundation: they goe to and fro, and labor vp and downe, but from their ſinne they will not departe, they be ſo cawght vp with their owne paſſions: they goe aboute ſtill folowing their owne vanities, and ſeeking after their pleaſures, lyke men that had but little brayne in their heades, ſtill trauayling without any profitte or commoditie.

Sap. 5. VVe trauayle through many harde and ſharpe paſſages, and we are euen tyred in the way of wickednes, ſayeth Salomon ſpeaking in the perſon of worldly folke. If thou doeſt ſerue the world, thou mayeſt labor and toyle thy ſelfe to death: but of all thy paynes and thy trauayles, thou ſhalt be ſure to get no more in the ende then Samſon did, for all his paynes taken for the Philſtines: no more doe thou looke for any reward for all thy paynes taken in the ſeruice of the worlde.

Gen. 31. Iacob ſerued Laban many yeres with greate trayuayle and payne, and yet ten tymes did he deceyue him, by chaunging of the rewarde which he had promyſed hym. And many doe ſerue the world with like trauayle that Iacob ſerued Laban, moued with deſire to increaſe their wealth and

and their honour, but the worlde playeth Laban with them, It chaungeth their reward, denying that which it agreed with them for. The burthen of their trauaylles be heauie, and their paynes be vearie vnprofitable.

The deceites of Laban, be not comparable with thoſe which the worlde doth proffer to his ſeruaunes. The world can not cõplaine, that wee doe not our true ſeruice to it, but wee may well cõplayne that wee haue not our iuſt rewarde for our paynes of it agayne. And allthowghe that worldlie men, doe ſuffer much in this miſerable ſeruitude, yet how many be there, that will ſuffer any paine moſt willingly, how ſharpe ſo euer it were for the world, which will not ſuffer a little trouble for Ieſus Chriſtes ſake to gayne thereby eternall glorie for euer: wee will in no wyſe chaunge theſe preſent thinges, for thinges to come.

The Iewes were many of them at that paſſe, that they had rather haue lyued vnder the tyranny of Pharao ſtill in Egypte, then by a little trauayle of their paſſage thence, gayne vnto them ſelues, the fruitfull land of promyſe. Num. 1.

Thoſe which were inuited to the mariage feaſt in the Ghoſpell, thought it better for them to trauayle aboute their buſines with payne, then to be partakers in peace of the ſolemne feaſt of the eternall kinge: If the kinge of heauen had inuited them to trauayle, and the world vnto plea-

ſure and eaſe, they might well haue bene excuſed. But when it is all contrarie, then is the errour to manifeſt, yf thou ſhouldeſt deſpiſe the ſweete ſeruice of Chriſt, for the diſpleaſant ſeruitude of the deuill.

Thinke it not better for thee, to beare the heauie yoke of the worlde, then to ſuffer a little for gods ſake, and thereby to lyue after in happines for euer. He is a foole that paſſeth many a day in payne, & many a night without reſt, throughe the continuall payne of his teeth rather then he will abide a ſhorte payne in the taking out of the rotten tooth that greeueth him, and ſo to be after at quyet reſt and free from all his former payne.

There be many that will rather leade a paynefull lyfe in conſentyng to their owne appetites, then by withſtanding their paſſions for a ſhorte tyme enioye the pleaſant ſweetenes of the ſpirite for a longe ſpace after. Yow ſhall ſee ſometyme a free mã that is in perfect libertie which wil for a little fonde loue which he hath caſt vpon ſome bondwoman, be content for the ſatiſfieng of his fãtaſie to marrie the woman, and thereby caſt hym ſelfe into willfull bondage for euer: So doth the will of man, (looſing the loue of God,) for his owne fonde affectiõ caſt vpon a creature, thinke it nothing to put it ſelfe into the bondage and ſeruitude of the world.

Iud. 16. Allthough that Samſon knew well by the often guylefull deceytes whiche Dalida

Dalida had vſed, ſhee could not haue any other meanyng in her earneſt deſire to knowe the ſecrete wherein his ſtrength did cõſiſte, then thereby to ſell hym to the Philiſtines, yet was his affection ſuch vnto her, and ſo much did he loue her, that rather then he wolde diſpleaſe her, he wold be taken and made a ſeruile priſoner for euer. And ſo was his fond loue, the cauſe of his fowle falle, by meanes whereof he was led ſhortlie after to his death, and ſo was his light crediting of falſe lyeng wordes, made his confuſion.

VVho doth holde thee now in the ſeruice and bondage of this world, but thy light creditynge of his falſe lyes and flattering wordes, whereby at the firſt thou wert brought vnto this eſtate, which yf thou haſt not good regard vnto thou mayeſt happelie be vſed at the laſt, as Sampſon was by that falſe lyeng Dalida.

Doth it not appeare in the ſtorie, how the firſt thing that they did vnto Sampſon after his taking, was the plucking out of his eyes? And thou which the world taketh into his ſeruice, what arte thou but made blinde thereby: As it maketh all thoſe blinde which doe gyue credite to his deceyfull wordes which he abuſeth therewith, to the end that they may not perceyue the paynefull ſtate in which they lyue, nor know how ſweete the yoke of Chriſt is.

Oh how much is it better for thee to

reigne with God by ſeruing of hym, then to lyue in the world, and ſuffer extreeme bondage. Thou mayeſt wel ſee heere now, how the world doth vſe all thoſe which doe ſerue it: ſhake of therefore from thy necke the moſt heauie yoke thereof, and put on, the moſt ſweete and eaſie yoke of Ieſus Chriſt.

THE CONSIDERATION OF *much bitternes that vvee fynde in the vvorld, (vvherein ſo little ſvveetenes is to be fovvnde, and that but onelie in apparence) doth gyue vs eaſelie to vnderſtand, hovv heauie the yoke of his bondage is, and hovv much it is to be eſchevved,*

CHAP. II.

Mat. 11. COME vnto mee all ye that doe trauayle and be laden, & I will refreſh you, ſayeth our lord. The louers of this world ſayeth God allmightie doe goe aboute like men that are laden, and carrie heauie burthés aboute them.

The world doth gett all that which it trauayleth for, with trouble and buſines

and

and with feare doth enioy it,& with greefe forgoe it agayne. It is writtē in the Apocalips, That thei which had adored the beaſt neuer had reſt, which they in deed can neuer obteyne which doe adore their beaſtlie appetites. Apo. 14.

Little childrē doe runne vp and downe all day blowing of a fether in the ayer, and ſometyme they hurte thē ſelues by falling, but they are to be pardoned becauſe they be without iudgement. But thou that art a man of reaſon, and of perfect age, art worthie of much reprehenſion, yf thou ſholdeſt runne and take payne after the vanitie of this world, & the vayne blaſtes of falſe honours and riches.

Thou ſeeſt not where thou ſetteſt thy feete, Thou knoweſt not the daunger in which thou liueſt: Thou conſidereſt not the trauayle that thou endureſt, nor wherefore thou doeſt endure it, which yf thou diddeſt weygh well, thou ſholdeſt fynde all that thou ſeekeſt and laboreſt for here, to be in effect nothing. VVhat profit doe the little children gett in runnyng all day after a fether? they are wel weried for their labour, And proffit or commoditie haue they none, but ſometyme perhappes a good knocke on their head, by reaſon of ſome fawle that they take. And whē death cometh, that muſt make an end of thy paynefull lyfe, wherein thou haſte ſerued the worlde: thou ſhalt haue no other reward for thy paynes, but new ſorowes agayne.

VVho

VVhosoeuer will lay siege to a towne, will first looke well, that the expences of the siege exceede not the comoditie, that he shall gett by wynnynge of the towne. And yf thou woldest but consider what the seruice of the world doth cost thee, thou woldest soone leaue of thyne enterprise. If in thy worldlie consolations thou fyndest sorow, thou must not marueyle thereat: for it is a sower crabbe & therefore no marueyle that it setteth thy teeth on edge. God sayth, I will compasse thy waye aboute with thornes. The pleasant orchardes be sett aboute with sharpe thornes, because no man shold come at the fruyte. These thornes, sayth our lord, be the cares and lōginges after riches. These hath God layed in our way to the intent, that whea wee shold see with what payne those fruites be gotten, wee shold be affrayed to meddle with them.

Ose. 2.

Luc. 8.

Amonge all our pleasures here, God hath planted sorow and remorse of conscience, because wee shold not haue any earnest desire or longing after thē. Among our prosperities hath he put much bitternes, because wee shold not loue them. And synne is allwayes the torment of hym that commytteth it. The greefes and the felicities of this preset world doe goe allwayes accompanied together. If thou doest loue the gooddes of this world, thou must needes be subiect vnto much trauayle & care for them, for when thou hast them, thou

wilt be affrayed to looſe them. But yf thou be diſturbed in the quyet poſſeſſiō of thē, then doeſt thou ſuffer ſome trouble preſentlie by them, which God doth ſuffer allwayes to falle vnto thee, that thou mayeſt ſet thyne whole loue vpon hym, & remoue it cleane away from theſe vanities of the world.

God hath appoynted this for a medecyne to temper our diſordynate appetites withall: But this world hath ſuch a greedie ſorte of ſeruantes folowing it, that they will not ſtick to runne through the thornes all imbrewed with their owne blood, for to gather of this fruyte. Oh how many are there at this day like vnto thoſe, who for the ſatiſfying of their vnruly appetites and for the wynnyng of ſome fonde pleaſure, doe ſuffer greate greefe and remorſe of conſcience, and doe bringe their lewde deſires to effect, allthoughe it be with neuer ſo much loſſe and hynderance to their ſowle. And all this labor doe they take for to pleaſe their ſenſes without any recōpence at all agayne for their paynes.

If thou diddeſt but conſider, with what preiudice to thy conſcience, thou diddeſt buy all this ſhort delight, thou woldeſt not be ſo much a foole as to thruſt thy ſelfe into ſo many daungers of the world. The ſeruice of the worlde is a deare ſeruice, It is an hard yoke, and an importable burthen. Chriſt calleth all thoſe vnto hym that are weried with carying ſo heauie a bur-

burthen on their backe, as the heauie yoke of the world is. And when he fyndeth that thou art weryed with ſeruinge of the world, and that thou doeſt playnlie perceyue all thyne owne defects: Then doth Ieſus Chriſt call thee, as one being then beſt diſpoſed to come vnto hym. He that doeth not firſt hate the vanitie of this lyfe, will neuer lay hand vpon the croſſe of Chriſt. And vntill thou thinke all this whole lyfe, to be but a vearie vayne follie, thou art not meete to folow Chriſt.

Therefore Chriſt our redeemer calleth not thoſe that doe thinke this worldlie yoke ſweete, but thoſe that doe take yt as an heauie burthen, & are growen werie of it. And ſo much leſſe payne as thou findeſt in bearinge this heauie yoke of the world, ſo much more art thou in daunger to be loſt and to periſh.

It is good for thee to knowe, what a heauie burthen thou carieſt, that thou mayeſt caſt it of, and take vpon thee the ſweete yoke of Ieſus Chriſt.

HE SHEVVETH HOVV *there is no pleaſãter nor ſvveeter thing, then the yoke of Ieſus Chriſt, and that it is eaſie and light of cariage to thoſe that doe loue hym, becauſe he helpe the to beare parte of the burthen vvith thẽ.*

CHAP. 12.

MY yoke is ſweete, and my burthẽ eaſie and light: ſayth our lord. The yoke of Chriſt is ſweete vnto them that doe loue hym: It is heauie to them that be but luke warme: and vearie bitter it is to them that are proude of harte. But it is eaſie to them that are meeke, and pleaſant to thoſe that are humble. *Mat. 11.*

Our ſweete Ieſu worketh all thinges ſweetely, and euerie vertue hath his good and cõmoditie, ioyned vnto it, which doth comfort hym that doth exercyſe it. And in euerie aduerſitie it is comforte to haue company. And to the afflicted, Ieſus chriſt is allwayes a preſent companyon. And he that taketh his yoke on his ſholders, can neuer lyue without comforts.

The holie lawe of our Lord is called a yoke, becauſe a yoke is allwayes carried by

by two, and yf thou doe willinglie ſubmit thy ſelfe to the yoke of Chriſt thou goeſt not alone, for Chriſt hym ſelfe goeth with thee, and helpeth thee to beare a parte of thy burthen. In all afflictions that thou beareſt for Chriſt, thou ſhalt be ſure to haue hym preſent with thee to help thee.

3. Re. 22.

The leſſer oxe beareth allwayes the heavieſt end of the yoke. Now then Chriſt being the leaſt and the moſte humble of all men, the yoke muſt needes lie heavieſt vpon hym, and then muſt thy parte be the lighter, in as much as Chriſt taketh vpon hym the heavier parte. The yoke that hym ſelfe bare, was vearie heavie to hym, whereby ours is made much the eaſier, and through his greate burthen groweth our greate eaſe. VVhat couldeſt thou deuyſe to doe for Chriſt, but that he hath done much more for thee? And that much eaſeth the burthen of the ſeruante, when he conſidereth how much his innocente maiſter Chriſt did beare before for him.

As much as the mercie and benignitie of Chriſt exceedeth all other mens, ſo much is the burthen of Chriſt lighter then any other mans: it is a burthen to a man to be without this yoke, and an eaſe for to haue it.

The yoke of Chriſt doth not onely, not lade a man, but maketh him the more light. Although that the birde hauing her winges vpon her, hath by ſo much as the waighte of her fethers doth cõme vnto, bur-

thea

burthen of them, yet theſe winges of hers make her nothing the heuier, but ſhe is made lighter by them, then if ſhe were without them. The wayghte of the holy yoke of our Lorde, maketh that a man is not ſlouthfull, but diligent: it maketh not a man dull, heauie, nor dumpiſh, but lighte, ioyfull, and quicke. They be neither ſlaues nor bondmen, which be vnder that yoke, ſeeing they that doe ſubmytt them ſelues thereunto, be they onelie which doe get the true libertie and dominion of ſpirite.

The paynefull way of pennance is made ſweete and eaſie, by going in the cōpany of Ieſus Chriſt. In the tribulations which thou ſhalt ſuffer for Chriſt, thou ſhalt be ſure to fynde comfortable conſolations. The prophet ſayeth. Thou ſhalt eate the labors of thy handes. He ſayth not that thou ſhalt eate the fruyte of thy labors, but the labors them ſelues: for the ſeruante of God ſhall not onlie enioye felicitie, which is the fruyte of his labors, but he ſhall alſo in his labors mainteyne hym ſelfe in this lyfe, with the pleaſāt taſt, and ſweete ſauour that his ſowle ſhall receyue in thoſe tribulations which he ſuffreth for Chriſtes ſake. *Pſa. 127.*

Gods goodnes is greate, which ſendeth vnto his which lyue here in this place of bannyſhement amongeſt ſo many trowbles and aduerſities, quietnes and comfort. The teares of thoſe which doe pray, are more pleaſant & ſweete, then the lawghes

of

of worldlie folke, and one droppe of the ſweetenes of this ſpirite, is more delectable, then all the pleaſures and conſolations of this world.

The ſowle is more fed with the comforts of heauen, then with all the pleaſures that the world can gyue.

The delights be infinite and vnſpeakeable, which the ſeruants of Ieſus Chriſt, doe finde in their ſharpe afflictiõs. Sweete flowers doe ofte growe amongeſt thornes.

VVordlie men haue an euill opinion of the yoke of Chriſt, and doe take the way to heauen to be verie noyſome. They gyue witnes of that which they knowe not, And condemne the way that they neuer walked in.

A blinde man may euill iudge of colors: All holy men before vs haue gyuen vs aduyſe, and by their written bookes haue commended vnto vs, how pleaſant and delectable a worke it is for to ſerue Chriſt. And better credite is herein to be gyuen to thoſe which haue caried the yoke them ſelues, then vnto thoſe which neuer tooke it in hande. Neuer any man yet tooke this yoke vpon him, but that he ſpake well of it, and he that hath beneladen with the burthen of ſinne on his backe, will thinke this burthen of Chriſt to be very eaſie, be it neuer ſo ſharpe in ſhewe.

Haſte thou neuer perceaued ere this how lighte thyne harte hath bene, after the

thou haſt diſburthened thy ſoule by confeſſion of thy ſinnes? If then thou haſte founde ſo great comfort in thy firſt entry of thy way, which is the caſting away of ſinne, and ſeperating thy ſoule from it, thou mayeſt eaſely iudge by the taſt thereof, what thou wert like to finde in the reſte of thy iourney, when thou wert well entred in the exercyſe of vertues.

Thou muſt not thinke that by the exercyſe of one vertue, thou art made vertuous. Thou muſt multiplie and frequēt the doinge of good workes, for when thou haſt once gotten the habite of a verteous lyfe, thou ſhalt labour with greate felicitie, and much eaſe. And leauing now that which is noughte, and folowing ſtill that which is good, thou ſhalt fynde full contentation of thy labors at laſt. And they that procede on a pace in the way of vertue, and goe on forwarde well, ſhall fynde how full of ſpirituall comforte the yoke of Chriſt is.

They which doe ſerue the worlde, doe depryue thē ſelues of many benefits. They know not them ſelues what they doe loſe, & therefore they doe not eſteeme it: and becauſe they neuer taſted of God, therefore doe they finde ſauour in taſting of the vanitie of this lyfe. If thou wilt but a little begynne to taſt of the conſolations of God, It wilbe ſufficient for thee, to make thee to knowe many thinges to be full bitter, which doe now ſeeme verie pleaſant

to

to thy taſt.

Synce the yoke of Ieſus Chriſt, is ſo ſweete and eaſie, & the yoke of the world ſo heauie and burthenous, take vpon thy ſholders willinglie the yoke of our lord, and thou ſhalt lyue euer after contented in this lyfe, and in the other lyfe ſhalt thou be comforted for euer.

IN ALL OVR TRAVAYLES *and troubles, vvee muſt haue our recourſe vnto God, vvith full hope and truſt to be holpen by hym, and not haue any confidēce in vvorldlie help, vvhich is ſuch as vvee can haue no cōforte by.*

CHAP. 13.

Mat. 11. COME vnto me all ye that trauayle and be laden, and I will refreſh you, ſayth our Lord. Becauſe thou forſakeſt God, and takeſt counſell of the world, thou findeſt no remedie in thy greateſt diſtreſſes: whileſt thou folowest thine owne paſſions, thou canſt neuer haue comfort here: whileſt thou obeyeſt the world, the true comforte doth cleane flie from thee.

Pſal. 76. Kyng Dauid was without comforte when

when he ſayde, my ſoule refuſeth to be comforted. So much was he diſcomforted, that he refuſed all thinges that mighte doe hym any comforte. But when he returned vnto God, he was ſtraight wayes filled agayne with comforte, as he ſaide hym ſelfe in the ſame pſalme. I remembred me of God, and I was comforted.

That glorious Marie Magdalene, when ſhee ſawe her ſelfe ouer whelmed with ſinne, ſhee ranne vnto Ieſus Chriſt in the howſe of the Phariſey and ſhee founde pardon. Iudas, when he ſawe hym ſelfe fallen into the daunger of perdition, fled vnto the helpe of man, & he was caſt away for euer. Here you may ſee, how much wyſer that ſinfull woman was, then was that falſe diſciple of Chriſt. They were both ſinners, and both of them knew well their faultes: but a farre better aduiſe did ſhee take, that went to ſeeke comforte at the well of lyfe, then that fonde diſciple did, which went vnto death for to ſeeke lyfe.

Luc. 7.

Mat. 27.

If there were an Image which once was very perfecte, and is now ſomewhat out of order, who can better mende it agayne, then he which firſt made the ſame? Now if thou haſte defiled thy ſoule by ſome ſinne, who may better repayre the ſame, and amende it agayne, then may that excellente paynter which firſte made man after his owne image? neuer commit it to the handes of ſo euill a workeman as the world

worlde is, leſte he doe vtterly deface and
Gene. 1. marre it. Goe not after lyes and the vanitie of this falſe worlde, but conuert thee vnto thy God that is the fountayne of mercy.

It is a very follie for thee to demaund almes of a poore man, when there is a rich man by that wolde haue thee to demaund it of him. Euery creature is but poore for to comforte thee: but God is riche in all grace, who giueth to all men his good gifts moſt aboundantly. Turne thee then vnto him for the getting of thy quyet reſt. Con-
Pſa. 114. uert thy ſelfe wholy vnto him, for in him ſhalt thou finde quietnes and moſt ſweete comforte.

Seeke thou vnto Ieſus Chriſt with all thyne harte, as the dooue ſought vnto the Arke of Noe. Doe not hange vpon this worlde, as a crowe doth hange vpon carraine. The dooue neuer found reſt, vntil
Gene. 8. ſhe returned vnto the Arke agayne. No more doe thou thinke to finde any reſte but in Chriſt Ieſus: thou ſhalte not finde reſt nor comforte in the thinges of the world.

Flie from externall comforte, yf thou looke to be comforted within. If thou be hungrie, turne vnto Chriſt, and he will
Pſa. 104. ſatiſfie thee with breade from heauen. Happie is he that ſeeketh not for comfort in creatures, but putteth all his truſt in God. Happie is he that flieth all exterior and temporall reſt, and embraceth the trauailes

ailes of Chriſt. Happie is he that goeth ar of from all theſe temporall thinges, & ffereth vp all his workes vnto God.

Refrayne thy deſire from hauinge of nany thinges, and ioyne thy ſelfe vnto one lone, and draw neare vnto him, for in that ne conſiſteth all. Let others ſeeke after xterior thinges, ſeeke thou onelie after he interior good, & that ſhall ſuffice thee.

Is it not better for thee to draw neare nto one thing, then vnto many? while hou art ſeeking for theſe viſible thinges, nd thinkeſt to finde reſt in them, the vea- ie true good and inuiſible thinges be tterlie loſt. Thou goeſt after theſe mor- all thinges, ſeeking contentemēt in them, nd thou doeſt loſe better things whereby hou arte made miſerable, and full of ſo- owes and bitter cares.

VVhere ſo euer thou turneſt thee, thou halt finde much greefe & diſcontentmēt, xcepte thou doe turne thee vnto God, which is thy true place & ſure reſt. There loe thou ſeeke to reſt thee, where the ful- es of all perfection is. Seeke for the ly- elie water in the fountaine that can neuer e dryed vp, to refreſhe and to comforte hy ſoule withal, for one droppe of diuine omforte is more worth, then the large iuers & haboundāt flooddes of humaine omfortes. And he muſt needes want the rue comforte which foloweth the falſe oue of this worlde.

VVorldly men wolde be quiet in vn-

quiet

quiet thinges, and in things moſt vnſtable will they looke for ſtabilitie. If thou wilt haue true reſt and felicitie, thou muſt put away all the truſte which thou haſte in thinges mortall and tranſitorie. Let ſome take riches for their ſhield, and others take honors for theirs, but doe thou draw vnto God, and put all thy truſt in him.

THE THINGES OF THIS VVORLD DOE PASSE AVVAY IN THAT HASTE & QUICKNES THAT THE VEARIE CONSIDERATION THEREOF MIGHT MAKE A MAN TO DESPISE THEM, AND SEKE TO GETT THINGES OF MORE STABILITIE AND CONTYNUANCE.

CHAP. 14.

1. Cor. 7. THE figure of this world doth ſoone paſſe away: ſayeth the Apoſtle. The glorie thereof is vnconſtant, and all the good that it hath in it, is but tranſitory and ſlipperie. Iob ſayeth: This know I, that from the beginning that man was placed vpon the earth, that the prayſe of wicked men is but ſhorte, and the ioy of an Ipocrite but like vnto a pointe. If his pryde doe aſcend vp into heauen, and his head

Iob. 20.

towch the clowdes, yet ſhall he vanniſhe away like a bubble in the water, and they that ſhall ſee him, ſhall aſke: where is he? Like a dreame which paſſeth away, euen ſo ſhall he be, and like a viſion in the nighte.

All that which appeareth both goodlie and faire to the eye runneth ſwiftlie away toward his end and ſtayeth not. Iob cold not cõpare the ſwiftenes with which theſe worldly vanities doe paſſe away vnto any thing more aptlie, then to a bubble of the water. All the conſolations that doe come of the worlde, be ſoone dried vp & gone. The conſideration onlie of the little contynuance of theſe worldlie thinges with vs, and their quicke paſſing away frõ vs, ought to be ſufficient to make vs to ſett nought by them, beſyde all the other cauſes which might, and in reaſon oughte, to make vs deſpiſe them. *Iob. 20.*

In the wynter it appeareth that the trees be deade, becauſe their leaues and fruyte be gone, but yet the lyfe remayneth in the roote, where all the vertue and ſtrength of them is preſerued and maynteyned, but then are all the fieldes & meadowes freſh and greene, & when ſommer cometh the heate of the ſonne drieth vp & withereth away the greenes of the fieldes, and then be the trees in their cheefe bewtie, all freſh and floriſhing with their greene leaues, and their fruyte vpon them.

This miſerable lyfe of ours, is nothing

els but a ſharpe & a hard wynter, in which worldlie men be freſh and galante like the greene fieldes, onioying all the glorie and pleaſure of this world! But let them not put any truſt therein, for when the pleaſaũt ſommer cometh of the next lyfe, which ſhall laſt and continue for euer, they ſhalbe dried vp, and quyte cõſumed away. Death will mowe downe all their graſſe, and make therewith matter to increaſe the flame of the fierie fornace of hell. I ſaw (ſayth Dauid) the wicked man exalted, aboue the high trees of libanus, and a little after I looked agayne, and beholde there was not any ſuch.

Pſal. 36.

The iuſt men were accompted and holdé for dead, like vnto the trees in wynter, whoſe true vertue remayneth hidden in the roote, which made them to be counted of the worlde for vnprofitable and nothing worth. But the ſommer cometh and their vertue floriſheth, and then ſhall they appeare in their glorious array. The iuſt ſhall ſay the winter (of our tribulatiõ) is paſt, and now doe the flowers ſhoote vp in our land, which ſhall ſhyne like the ſonne and ſo be preſented before the face of our God.

Can. 2.

Mat. 13.

Iac. 4.

Put not thy truſt in the greene and glorious ſhew of this worldly vanitie, for all this freſhnes is ſone gone, & in an inſtant is quyte conſumed. Loue not the worlde which thou ſeeſt ſlide ſo faſt away, for the loue and frendſhip of this world is enemy

vnto

vnto God.

Salomon ſayth, that the world ſhall passe away like a ſodayne tempeſt, as a thunder clap which maketh a great noyce in the ayer, and like a ſodayne ſhower of rayne, which ſoone passeth away and by and by cometh fayre weather agayne: ſo is all the pompe and glorie of this world which no ſooner cometh, but it is gone agayne. Prou. 10.

Loue thou the lyfe eternall, which ſhall for euer endure: be carefull to gett that lyfe which laſteth euer, where thou maieſt allwayes lyue without feare of fallinge into death. And yf thou canſt loue this lyfe wherein thou fyndeſt ſo much trouble and buſines, how much more oughteſt thou to eſteeme that lyfe in which there is all reſt and quyetnes. Remember that thou art but a pilgrime in this world, be diligēt therefore to get the a ſure reſtinge place in heauen.

All thinges in this world paſſe like a ſhadow away, And as worthie of prayſe be they that will not floriſh with the world that floriſſheth, as they be worthie of reprehenſion, which doe delight to periſh, with them that doe periſh.

That payne which thou takeſt here to deferr death, and to prolong this tranſitorie lyfe of thyne, thou mighteſt doe well to beſtowe vpon the getting of the lyfe eternall which can neuer periſh.

THE DESIRE THAT MAN hath to content his owne will, and to abounde in the thinges of this world, doth cause hym to haue much care & trouble of mynde, which neuer will let hym be quyet, but doth put hym full into newe thowghtes, & more anguyshe of mynde.

Chap. 15.

Hier. 16. YOv shal serue straunge goddes which will neuer let you haue rest neither by day nor night, sayth God Allmightie. The world will not gyue thee any rest at all. If thou doest folow thyne owne appetite, thou shalt neuer want trowble and disquietnes. In the thinges of this lyfe, thou must neuer looke for quyetnes. And greater disquietnes can no man haue, then in seruing his owne passions.

Thou which doest serue the world, art in asmuch vnquyetnes, as the wheeles of a clocke, by meanes of thy contynuall carefulnes and taking of thought, which doe growe in thee by occasion of the counterpeases of worldlie loue, which doe hange vpon thy will. This is that which turneth the wheeles aboute. This is that whiche maketh

maketh thee leade ſo euill a lyfe. This is that whiche neuer ſuffereth thee to haue reſt but doth keepe thee in a contynuall motion.

There was greate ſtryfe and contentiō betwixt the ſhepherdes of Lott and the ſhepherdes of Abraham, and the cauſe thereof grew by no other thinge, but by their wealth, and their aboundance of riches. They were both vearie welthie in worldlie ſubſtance, but what els did it, but miniſter vnto them matter of trouble and diſquietnes? And it was the cauſe that theſe twoe greate frendes and neare kynneſmen were driuen to deuide, and ſeperate them ſelues one from another. This is the good that groweth by much riches. Gene. 13.

One of the greate plagues that God viſited Egipt with all was the little buſie flies, whoſe properties are allwayes to be buzing about men to moleſt & to vex them And yf they be driuen away frō one place of a mās bodie, they will get vnto an other. And like vnto theſe be the cares of worldlie men, which will neuer ſuffer them to reſt nor be in quyetnes. And theſe cares be ſent by God to vex the riche & ambitious man, as the flies were ſent to vex the Egiptians. Exod. 8.

Eſay ſayth of wordlie men. They haue weyued the ſpiders web. The ſpiders doe conſume them ſelues with much trauayle and payne in making of their fyne webbes to catch flies, And ſo doe worldlie men Eſa. 59.

consume them selues, with much endomaginge of their consciences for the getting of riches and honours, which doe after worke their owne ouerthrowe & vndoinge. What proffit and cõmoditie doe they gett by all their trauayles susteyned for the wynnynge of worldlie honour and riches? They get nothing at the last, but care and trouble. And is not this a greate infelicitie for a man to trauaile long and take greate paynes, and to haue therefore nothing but care and vnquietnes in the end? And in the same chapter the prophet Esai sayeth further: They haue put their trust in nothing.

Thou art much deceaued if thou thinkest that thou canst haue any true reste in the goodes of this world: their trust is like vnto a spiders cobweb, sayeth Iob. All is with them but trauaile and care, and affliction of spirite: and if it were but for the vnquietnes that these worldly folke are subiect to, thou oughtest to flye the vanities of this world.

Iob. 8.

For two causes did the children of Israell desire to departe out of Egipte, the one was for the great torment which they susteyned by the tyranny of Pharao: the other was for the goodnes and happines of the land of promise. The trouble which thou suffrest in the worlde doth inforce thee to forsake the worlde: let the goodnes and happines of the lande of the liuinge which is promised thee, inuite thee as well

Psal. 113.

Num. 11.

to

to leaue all theſe falſe gooddes of the worlde.

Be not as a number of thoſe Iſraelites were, which wolde rather ſuffer the vntollerable ſeruitude of Pharao, then enioye the pleaſant lande of promiſe. Thou muſt not let thy iudgemente be ſo much corrupted, as to chooſe rather a miſerable life in the perturbations and remorſes of conſcience, then to enioye a moſte quiet and peaceable lyfe in Chriſt Ieſu. *Num.* 21.

VValke on toward that celeſtiall Hieruſalem your free mother: their ſhalt thou fynd perpetuall reſt ſayth the Apoſtle. Abhorre with all thyne hart ſuch vnquyet trouble and affliction of thy ſowle. The vearie miſerie of thy lyfe it ſelfe biddeth thee to forſake it. The world it ſelfe crieth out vpon thee not to eſteeme it. *Gal.* 4.

Be not like vnto the children of Gad, which willinglie refuſed the land of promyſe for the liking that they tooke vnto the hill of Galaad, where they mét to make their perpetuall habitation. In like maner are their diuers that care not for the glorie eternall, contenting them ſelues with the gooddes of this miſerable world. *Num.* 34.

Thou muſt not thinke to fynde reſt there, where all is in a confuſion and alteration: The worldlie men be amazed and confounded, they knowe not them ſelues what they doe, nor whether they doe intéd to goe, no more then did the builders of the tower of Babilon. *Gene.* 11.

BECAVSE THAT ALL THE *consolations of this false vvorld be accompanied vvith so many infinite sorrovves and troubles, and are full of bitternes and greefe vvee ought onlie to loue God, and his eternall beatitudes.*

CHAP. 16.

Iob. 9. GOD graunteth not that my spirite shold haue rest, and hath filled me full of bitternes, sayth Iob. Thou canst not in the world enioye any perfect rest, nor receyue any true ioye, where all is bitternes and sorow. Consider what sharpenes is founde hidde vnder that which appeareth sweete.

First consider the pleasure of synne, And after weygh withall, the payne that succedeth it. Vyces doe allwayes apparell them selues after the best and fineſt facion being of them selues miserable filthie bondslaues. Let not the pleasure of these worldlie shewes deceyue thee for all that is within it, is nothing but affliction and bitternes.

By this thou mayest perceyue what an euill thinge vyce is, that going so well & galantlie apparelled is in deede all horrible and lothsome. And contrariewyse thou

shalt

ſhalt konwe the goodnes of vertue, who allwayes goeth poorelie and barelie clothed, and yet is in deede, all fayre and gratious. In all wordlie thinges thou ſhalt fynde greate trouble and greefe.

Chriſt our ſauiour beinge in the glorie of his tranſfiguration, made mention of his holie paſſion, to teach vs, that the felicitie and proſperitie of this world is full of bitternes and vexation. *Mat.* 17.

If the world (being ſo full of bitternes as it is) be yet ſo much beloued and eſteemed, how wolde men haue loued and eſteemed it, if it had bene all ſweete and pleaſante? God hath mingled ſorowes among our conſolations here in this world, becauſe we ſholde hate this lyfe, and loue the lyfe to come.

Aman that was ſuch a louer of worldly honor, was very ioyfull to ſee how he was inuited to the feaſt of queene Heſter, but his greate ioye was turned into bitter mourning, when he ſaw that Mardocheus wold gyue him no reuerence. Sorow doth alwayes goe accompanied with worldly ioye, and to them that lyue in continuall proſperitie, euery ſmall griefe doth much annoyance. *Eſt.* 5.

It is marueylous to beholde, that al thinges in this lyfe ſholde be ſo full of bitternes, and yet that they ſholde be eſteemed of ſo many men for ſweete and ſauorie. Greate is thy daunger, if thou canſt not onely be contented to lyue amongeſt

ſo great ſorowes, but alſo to take pleaſure and delight in them. That ſicke man is in greate daunger whoſe ſtomacke refuſeth good and holeſome meate, and can eate nothing but that which is hurtefull and euill for him: and as little hope is there to be had of that man which leaueth the ſweete conuerſation of Chriſt Ieſu, and caſteth his affectiõ to like of the poiſoned meates which this world doth offer hym.

VVhen God fedde the Iſraelites with
Exo. 10. bread frõ heaué, yet murmured thei againſt Moyſes, and wiſſhed to haue agayne their old groſſe diet of Egipte. Their ſowles lothed euerie kinde of meate (ſayth the prophet Dauid.) The onlie conſideration
Pſa. 106. of the bitternes that is in all theſe worldlie pleaſures is ſufficient to moue vs to the deteſting of all earthlie comfortes.

Dauid being in his greate triumph
2. Reg. 1. and deuydinge of his pray amongeſt his ſouldiers after his victorie, receyued the wofull meſſage of the death of Saul, & the ouerthow of all the Iſraelites army, which turned his ioyfull victorie, into a ſorowfull heauines, and made both hym ſelfe, & all that were preſent with hym to chaung their myrth into mournynge, and the ioyfull feaſt of their triumphant victorie, did they cõuert into a longe lamentinge, both for the death of Saul and Ionathas, & the greate ſlaughter of the people of Iſrael. Here may yow ſee how all vpon a ſodayne ſorow ouertaketh ioye.

Dóe not thou therefore loue the glorie of this preſét world, except thou doeſt delight to lyue in ſorow and diſquietnes. For whé thou art once entred into the delighte of thoſe falſe alluring pleaſures, & art parting the pray of thy pleaſures amõgeſt thy ſenſes, (As Dauid deuyded his bootie amongeſt his ſouldiers,) thou ſhalt ſtraight wayes be ouertakẽ with the meſſenger of death, which is a troubled conſciéce, & fearfull ſcruples which be allwayes ioyned vnto ſinne. This is that diſcomfortable meſſéger, which will neuer ſuffer thee to enioye longe, any pleaſure of this world. This is he which diſquyeteth all thy ioyes, and turneth all thy worldlie comforts into bitter ſorowes.

O open thyne eyes, and conſider what thou haſt loſt by thy louyng of the world. Lament vpon thyne owne ſoule (o miſerable man,) and beholde how the noble men of Iſraell be ſlayne, when the light of grace is gone from the, and that thy noble vertues be wounded within thee. The people is alſo deſtroyed when the merites of thy good workes be loſt. Shut thou the gate of thy ſowle neuer ſo cloſe, thou canſt not keepe out this meſſenger from entring in.

Now ſince this euill newes may ſo eaſely come vnto thee, when thou thinkeſt leaſt thereof, the ſure way is for thee to loue God, and his eternall and true felicities, and ſo mayeſt thou lyue contentedlie

for

for this preſent tyme, and enioye the endles comforte of heauen, when this lyfe is paſt.

THE VVORLD DOTH SO blinde his ſeruantes vvith the ſmoke of honors, and vvith the ſvveetenes of his delightes, that they ſetting their vvhole mindes thereupon, can not perceyue the deceyts thereof, nor the foule filthines of ſynne, vvhich they are drovvned in.

Chap. 17.

Pſal. 37. MY vertue hath forſaken me, and the light of myne eyes is not with mee, (ſayth the Prophet Dauid. Thou arte ſurelie blinde, yf thou perceyueſt not the vnhappie ſtate that thou lyueſt in by ſeruing of the world. Thinkeſt thou that the faulkener can keepe his hauke quiet vpon the pearch, except he put her hood vpon her head to couer her eyes? The world could neuer keepe thee in the ſubiectiō of his miſerable bondage except it firſt depriued thee of thy ſighte.

Thou woldeſt not be ſo tied vnto theſe earthlie thinges, which thou loueſt ſo

ſo much, yf thou diddeſt but knowe their vanitie and their fowle corruption. But becauſe thou arte blinde and knoweſt not the filthines of ſinne in which thou liueſt, therefore arte thou made a ſlaue, and a bond man vnto ſinne, and to thyne owne ſenſuall appetites. Opē thine eyes, & looke into the vnhappie ſtate into which thou art fallen.

The dong of the ſwallow which fell vpon Tobies eyes being a ſleepe, made him to looſe his ſight. And the Aopſtle ſaieth, that the goodes of this earth be but dong: which we finde alſo by experience to haue that quality of making men blind, as had the dong of Tobies ſwallow. The propertie of the ſwallow is to ſing at the beginning of the ſommer, but ſodenly afterwarde ſhe ſtayeth her ſinging agayne. That condition hath the world alſo, firſt with a little delicate harmonie to lull his louers aſleepe, and after to make them blynde with the vayne delighte of this earthly mucke and worldly honors. Tob. 2.

Theſe worldly men haue not eyes to ſee the lighte of God, nor the good which they doe looſe by hauing their eyes cloſed vp, with the pleaſures of thoſe vanities which they ſo earneſtly doe loue. They be lyke vnto Ely the prieſt, which had his eye ſighte ſo weake, that he colde not ſee the lampe of God which hange cōtinually light in the temple. Although they ſeeme wyſe and of good vnderſtan- 1. Re. 3.

ding

ding, yet are they not ſuch in deede, ſauinge onely in worldly matters: they be like moles whiche liue vnder the earth, which when they come abrode into the lighte, to deale in matters touching the ſoule, they ſhewe them ſelues to be both blinde and ignorant.

Open the eyes of thy ſoule, that thou maieſt eſpie the vanities of theſe corruptible goods, & behold that diuine light with which our Lord doth lighten his ſeruãtes.

Goe not thou lyke a blinde man falling from one ſinne vnto a nother, accordinge to that which the prophet Sophonias ſpake, of worldlie men. They went aboute like blinde men, for they ſynned againſt God. VValke in the day ſayth our lord, that thou be not ouertaken with darkenes. If ſynners doe walke by nighte and in the darkenes of their owne ignorance, it is no marueyle thoughe they doe falle and hurte them ſelues.

Soph. I. *Iohn.* II.

The eyes which are accuſtomed to behold theſe worldlie vanities, when they be once withdrawen from the loue & pleaſure of the world, they be waxen blinde to beholde the true lighte, and are fallen into that blindenes whiche God ſtrake the Egiptians withall, whiche was ſuch, (as the ſcripture ſayth,) That one man ſaw not an other in three dayes together, nor was once able to moue out of his place where the darkenes tooke hym.

If thou haddeſt eyes to behold the mi-

miſerie in which thou liueſt, thou woldeſt not ſtand ſtill as they of Egipte did, without mouing thy foote, or forſaking thy vyces. But thy blindnes doth holde thee faſt. The loue of the gliſtering ſhewes of worldlie vanities doth take away thy ſighte, as the ſighte of a beare is taken away with the beholding of the gliſtering beames of an hoat burnyng baſen, ſhynyng vpon hym.

If worldlie men had not bene blinde, Saincte Iohn wolde neuer haue ſayde, that the worlde knew not Ieſus Chriſt. It was no greate marueyle, that they were blynde and knew hym not, hauing vpon their eyes ſo much earth as they had. They went out of their way like blinde men, ſayth the prophet Iheremy, and ſo blinde that they wolde not take any for their guyde; but ſuch other as were blinde alſo. (VVhich is the verie trade of ſynners.) Blinde folkes doe yet knowe that they be blinde, but worldlie mē be blinde, and yet they lawghe and ieſt at all thoſe which are not blinde, according to the ſaying of the wyſe man: The wicked men flie frō al thoſe that rūne by the right way.

Iohn. 1. Thren 4.

Preu. 19.

Our lord ſaide vnto certein ſynners, why ſay you that you doe ſee beinge blinde? your ſinne is therefore the greater. And becauſe that they doe not ſee them ſelues, they thinke that other men doe not ſee them, and therefore they doe preſume to offend God, like vnto the ſeuentie olde

Iohn. 9.

men

men of Iſraell, which God ſhewed vnto the prophet Ezechiell.

Beware of this blindnes except you be willing to falle into the worſt and moſt daungerous errours of all.

THE DEPARTINGE FROM

this preſent lyfe is a moſt terrible and ſharpe thinge to the louers of this vvorld, aſvvell for their riches & honors vvhich they leaue behinde them, as for the paynes vvhich they knovve that they ſhall ſuſteyne vvhen they be gone hence.

CHAP. 18.

Eccl. 10. THE trauayle of fooles will greeuouſlye afflicte them: ſayth the wyſe man. VVhō death cometh, the departing of this lyfe will be very paynefull vnto worldly mē, for thatcā not be departed frō without ſorow, which was loued without meaſure.

Death vnto a poore man will be leſſe trouble (that hath not any thing to leaue behinde him) then to the welthie man, which hath great riches to forgoe, & then to the louer of theſe corruptible worldly goodes. The troubles of them which deſpiſe the worlde, ſhall take ende by death,

and

and then ſhall the tormentes of worldly men beginne a new agayne.

A terrible tyme ſhall that be, when the bodie of the worldlie man, which hath bene brought vp in delicacie and tenderneſs, ſhalbe ſeparated from the ſowle, to be conſumed ſhortlie after with wormes. It wilbe a greuous departing, that the riche man ſhall make from his riches, which he hath allwayes diſordinatelie loued, and a wearie hard thinge it wilbe vnto the louer of worldlie honor, to ſee hym ſelfe ſo ſodeynlie ſpoyled of them.

The horſes of great men, goe couered all daye with coſtlie furniture, and with many men attending vpon them: but when they come into the ſtable at nighte, they haue all their freſh furniture taken of their backes, and then remayneth nothing vpon them, but the blowes which their maiſters haue beſtowed on them, with the ſweat and wearines of their trauayle. The riche and the mightie man likewyſe, that maketh his iourney through this world, is of all men cõmended, honored, & ſerued, but whē the hower of death doth come, all his honors and riches be taken away, and nothing remaineth behynd but the blowes which he receyued by his ſinnes & vices, which maiſtered hym, and kept him vnder. Princes and kinges ſhall not carrie their gold and ſiluer with them, when they departe this worlde, but onely their negligences and errors committed in their gouerne-

uernement and charge.

Consider how greeuous it will be for thee to departe from those vanities which thou hast so much esteemed, And learne to leaue the world before it leaue thee. Take thou some good sure handefast betyme, that thou falle not into all those miseries which then doe accompany death. Although that the world doth much torment thee now, and that thou goest heauelie laden with his vntollerable yoke, Yet mayst thou shake it of here betyme, that it doe not more cruellie torment thee hereafter. VVhen the Israelites wold haue departed out of Egipt, Pharao the Prince of darknes increased their tributes & payements and vsed them more cruelliie then before. Exod. 10.

To serue the worlde is a payneful thing, and his conuersation is full of care and trouble, but most displeasant of all is it, when thou arte aboute to departe from it, and leaue it altogether. It is an euil thing to carrie the burthen of worldly ho nor vpon thy backe, and to leaue it by death is worse. the sure and the best way therefore is for thee to despise it in thy lyfe. Thou canst not here in these worldly kingdomes transporte any ware from one kingdome to a nother without forfeyture if the ware be forbidden to be caried by the lawes and customes of the country. And because that riches, honors and vanities, be wares prohibited, thou must not presume to carry them with thee, into the hea-

heauenlie region, leaſt thou falle into daunger of the penaltie prouided and appointed by the greate kinge of heauen. It is beſt therefore for thee to reſigne thē vp, and to forſake them.

The greate and mightie men of the world ought much to feare that rigorous examination, which they ſhalbe brought vnto, when they ſhalbe ſpoyled of all that they loued ſo dearelie here. Iob ſaith: They *Iob.* 24 are exalted a little while, but they ſhall reigne no longer, & they ſhalbe brought lowe agayne, and taken away with all that they had, and they ſhalbe cut downe like the eares of corne.

They be exalted vnto honours & dignities, but how endureth that glorie, whiche is ſo ſoone gone away agayne? when death ſhal come who with his cruell hooke (as Iob ſayth) ſhall cut them downe as corne is cut in the field. The grayne that is good ſhalbe ſaued and brought into the granier of heauen, & the chaffe (which be the wicked men, and is nothing worth,) after it is well fanned and tryed from the corne, ſhalbe caſt away into the fornace of hell. No man can tell what the ſorowe of worldlie men ſhalbe, when they ſhall forſake the world.

If ſuch then, ſhalbe their payne & trouble, leaue thou the vanities of this world with a good will, & doe away from the all worldlie affection, & ſo ſhalt thou cut frō thee many troubles and vexations.

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THE VVORLD VSETH TO

gyue in recompence of long paynefu
ſeruice, ſhort and falſe ioyes, and a la
rewarded them with the fier of hel
and therefore it ought to be fled fro
and God allmightie to be folowed
who for ſmall ſeruice, and little tra
uayle, will gyue good and euerlaſting
rewardes.

CHAP. 19.

Pſal. 34. THEY rendered me, euil for good, & made my ſou barrayne, (ſayth Dauid.) it is a moſt miſerable and de lorous lyfe, to ſerue t worlde which is ſo vngr tefull and forgetfull. And it is a wretch eſtate that a man is in, when he forſake the truth, and foloweth after falſehoo And doth chooſe ſhort tranſitorie thing and leaueth thoſe thinges which be dur ble and permanent. The world doth vſe gyue for thinges onlie appearinge goo the euerlaſting paynes of hell, And G for ſmall paynes, doth gyue glorie eue laſting.

For a ſhort and a falſe ioye the wor rewardeth his ſeruantes with intollera

tormentes: and God for ſmal paynes taken for his ſake here in this lyfe, maketh his ſeruantes partakers of ioye which neuer ſhall haue ende.

For a litle welth and honor which the worlde doth lende vnto his ſeruantes here for a ſhorte tyme, it rewardeth them with pouertie and ſhame perpetuall for euer: and God for a few dayes well and paynefully ſpente in his ſeruice here, doth gyue in full ſatiſfaction to his ſeruantes therefore, infinite ioy and treaſure, and honor that euer ſhall endure. Is it not better then, to ſerue God and to enioy afterward eternall bliſſe, then to ſerue this corruptible worlde, and after be tormented for euer.

It is better (ſurely) in this lyfe, neuer to taſt of theſe ſhort delightes of the world, then by carrying of them hence, to burne with them euerlaſtinglie in hell. It is better to lyue well here in the obedieńce of God, then to leade an euill lyfe in ſeruinge of the world, who will ſhamefullie afterward, lay in thy diſhe, the ſmall apparant pleaſures which it beſtowed on thee here, that it may with the better color caſt thee after into hell fier.

God commaundeth thinges that be moſt eaſie, and the world neuer commaundeth any thinge, but that which is moſt difficult and harde. God commaundeth vs to forgyue iniuries, & the world biddeth vs to reuenge them. Much payne doe wee take in reuenginge vs of our enemyes, whe-

whereas in the folowinge of Christ wee ſhold ſaue all that payne. VVhy then haddeſt thou rather ſerue the worlde with payne and labor, then ſerue God with eaſe and pleaſure?

By ſeruing of God thou haſt two glories, and by ſeruing the world thou haſt two helles. VVhen the world telleth thee, that thou muſt ſeeke out for riches and honor, doth it not inuite thee vnto great trouble? If the payne which thou beſtowest for the world, thou woldeſt willinglie beſtow for Chriſtes ſake, thou ſholdeſt lyue pleaſantlie and contentedlie here in this lyfe, and in the other thou ſholdeſt lyue bleſſedlie for euer.

No one man will ſerue another without reward, but will firſt agree with his maiſter before he enter into his howſe to ſerue hym. Before thou doeſt enter into the ſeruice of the world, and takeſt his heauie burthen on thy ſholders, make firſt thy bargayne with it, and ſee what thou ſhalt haue for thy paynes. Thou ſholdeſt aſke the deuill, the world, and the fleſh, the rewarde that they will gyue thee in recompence of all thy paynes taking in their ſeruice, ſeeing thou determineſt to forſake heauen for them: thou muſt not leaue a great rewarde, except thou mayeſt be ſure of a greater.

Gal. 6. Of the fleſh (ſayeth S. Paule,) thou ſhalt reape nothinge but corruption. If thou lookeſt to the payment that the deuill maketh

naketh to thoſe that be his, thou ſhalt find
t to be nothing but torments. And yf thou
nakeſt reckenyng with the world, thou
halt finde that his ſeruantes be ſoone for-
otten.

Truly all thy harme groweth of this,
hat thou wilt not make thy bargayne well
eforehande with theſe tyrãtes which vſe
o promyſe much, and to performe little.
Meddle not with them, before thou haſt
greed with them, ſee firſt what payment
hou ſhalt haue. There did neuer yet any
erue the world, but that was ſorie there-
ore at laſt. It wolde be continually ſerued
ere, and yet after all the ſeruice done, it
naketh his ſeruãts eyther ſtarue for hun-
er, or els with ſtripes, driueth thé naked
ut of his doores. If thou doeſt ſerue it,
hou ſhalt be ſure of greuous paſsiõs here,
nd no comforte when thou art hence.

And if thou doeſt ſerue Ieſus Chriſt,
hou ſhalte finde in all thy labors inwarde
comforte and ſweete conſolations: and if
happely thou ſholdeſt fayle of thoſe in-
ward comfortes here, yet (ſince death ma-
keth an ende of all thy paynes) thou ough-
eſt to take comforte of that, and of thy
comfortes to come after death.

It is not to be accompted trauayle *Iob. 14.*
which laſteth ſo litle a while. The lyfe of
man is but ſhorte, and the paynes of the
ſayntes and holy men be paſte, and all for-
gotten, but the ſorowes of worldly men
ſhall endure for euer. It were better for
thee

thee to obeye God (although he ſholde commaunde thee to burne in the fier) for the tyme thou liueſt here, then to enioy the pleaſures of this world, and burne afterwarde in the fier of hell euerlaſtingly.

Feare not the trauayles that are to take an end with this lyfe, but feare thoſe that when death cometh beginne a newe gayne, and neuer take ende after: thy friendes ſhall not ſaue thee from thoſe paynes, neither thy riches, honor, or worldly fauor: no there ſhal not any thing at all redeeme thee from them: the worlde ſhall haue an ende, but God endureth for euer.

Gyue not eare vnto the falſe lying deceytes of the worlde, for it playeth the hangman with thee, which firſt conducteth thee by a fayre greene path, (which be the counterfeit comfortes and pleaſures of this lyfe) and ſtraight wayes after diſpatcheth thee towarde the place of thy punniſhment, which is the euerlaſting tormentes of hell: but an euill rewarde for ſo good ſeruice.

THE VVORLD HATH NO *ſooner aduanced thoſe vvhich doe ſerue it vnto preferment, but that it doeth ſtraight vvayes agayne forſake them, and ſo much as it exalteth them higher, ſo much the ſorer falle doth it gyue them, and maketh them in a moment to vaniſh avvay vvith all the riches & honors that they haue gotten.*

CHAP. 20.

I SAVV the wicked man exalted aboue the high trees of Libanus, and within a while I paſſed that way agayne, and beholde he was not to be founde ſayth the prophet. The world doth highlie aduaunce thoſe which doe ſerue it, but when they haue well taſted of his pleaſures it forſaketh them, and forgetteth them. *Pſal. 36.*

The prophet Baruck was well ware hereof, when he cried out alowde ſaying where be the Princes of the people, and thoſe which haue ſubdued the mightieſt beaſtes of the earth, and haue ſpent their dayes in hawkinge after the birdes of the ayre? And thoſe which doe hoord vp golde and ſiluer, and thoſe thinges in whiche *Bar. 3.*

men doe commytt truſt, and yet neuer doe attayne to the end, nor doe ſatiſfie their deſires. They were deuoured by the earth and are diſcended downe into hell. The glorie of this world ſoone paſſed away from them, and all their comforts ended in a moment. The pleaſures of the vngodlie doe ſoone come to noughte.

It is a vanitie to truſte in the honors of this world, ſeeing they neuer remayne with them longe that doe poſſeſſe them, The wicked man enioyeth that which the world doth gyue hym but for a ſhort tyme and yet many a mocke hath he therewithall. The world hath played with Princes & greate men for a little while, And after that they had well taſted of his pleaſures for a ſpace, he ſuffered them to periſh, and to be loſt for euer.

VVhat were their honors and their high eſtates vnto them, but onely miniſters of matter, which cauſed their more dolorous death, and more infamous fall? To what ende ſerued all that vayne ware, but to gyue them the more payne in the parting from it agayne? If thou be exalted on high vnto any greate glory, beware that thou ſleepe not there the whyle, for the worlde watcheth alwayes occaſion to plucke thee downe, and to gyue thee a fall.

The glory of this worlde ſoone vaniſheth away, and all the pleaſures therof be falſe and deceytefull: they be flowers which ſoone doe fade away, and litle truſt

to

to be had in them, for when worldly men doe thinke them ſelues moſt ſure of them, then doe they ſooneſt forſake them.

The hangman bringeth the guiltie perſon to the toppe of the ladder, and then throweth he him moſt cruely downe, and with much ſhame doth make an ende of hym: So doeth the world exalt his ſeruants intangling them in all kynd of vices, to gyue them after the more ſhamefull falle.

That greate Babilon mentioned in the Apocalips vaunted of the greate proſperitie, which ſhee had here in the world, but the more ſure that ſhee thought her ſelfe to ſtande, the greater falle ſhee after receyued in the ende? *Apo. 18.*

That couetous riche man, of whome S. Luke maketh mention, boſted of his great riches and power, but it was ſtraight wayes told hym: thou foole this night ſhall thy ſoule be taken from thee, and then the riches that thou haſte gathered together, whoſe ſhall they be? *Luc. 12.*

The Children of Iſraell were ſcattered abrode to ſeeke ſtraw and ſtubble. There is no ſcatteringe abrode to ſeeke thinges that are precious, but men muſt ſcatter abrode to ſeeke ſtraw, and ſuch like light ſtuffe. All men doe ſeeke after riches, for all thinges are obedient vnto money. And they that be ſeekers thereof, doe goe all ſcatteringe one from another, becauſe couetouſnes knoweth no frend, neyther *Exod. 5.*

remembreth any kynred. The little value of honors & riches is noted in this saying, that they ſought all abrode for ſtrawe, but the worſt of all is this, that after they had ſought it, and founde it to, yet were they wel beaten for all that. VVhich doth ſignifie vnto vs, that the vanities which we doe ſeeke with ſo much trouble and buſines, doth gyue vs much ſorow, both in the getting, and the keeping. And often tymes it happeneth, that the thinges which are earneſtlie ſoughte, doe ſerue alſo for ſtraw to make a fire in hell, for the buſie ſeekers thereof.

Thoſe poore afflicted Iſraelites trauayled aboute all the lande of Egypte to ſeeke out ſtrawe, and at the end of all their trauayll, they were all beaten for their labor. And ſo falleth it out by thoſe, which when they offend God by their buſie payne taking here in this lyfe ſhall after for their labor be punyſhed for euer in the next. Malice & noughtines is a puniſhment of it ſelfe. For allthough that an euill conſcience be ſome tymes at reſt, yet is it neuer in perfect ſuertie. And therefore ſeeing the world ſo ſoone forſaketh them that loue it, and leaueth them deſtitute of all ſuch pleaſures as it was wont to yeld them, be thou no longer in daunger vnto it, but preuent it firſt, and forſake it, before it forſake thee, And ſo ſhalt thou gayne honor and credite by it.

THE HARTES OF VVORLDlie men be ſo vexed vvith the inſatiable deſire of the riches, honors and ſolace of this vvorld, that eyther they perceyue not, or vvill not perceyue, the holie inſpirations of God, by vvhiche he calleth on them to ſeeke theyr owne ſaluation.

CHAP. 21.

I STAND knockinge at the dore, (ſayth God,) yf any will heare my voyce, and let mee in, I wil enter and ſuppe with hym, and he ſhall ſuppe with me likewiſe. VVith ſuch like woordes doth God prouoke the ſynner knockinge at the dore of his ſoule. Here doth ſmall curteſie appeare, yf our Lorde ſhall knocke at our harte, and not be ſuffered to enter, And when he deſireth but the cõſent of our harte, it will not be graunted vnto hym. Apo. 3.

If it doe ſeeme ſmall good maner vnto thee, to let thy frend tarrie longe at thy dore knockinge before he be let into thy houſe: howe much more worthy of blame arte thou if thou let God almighty ſtande knocking at the dore of thy ſoule, and gy-

neſt him no entrance in. He ſpeaketh here conditionallie, ſaying, If any man will let me in, by the worke of his free will, whereby it lyeth in his handes, eyther to conſent or not to conſent. And yf he doe enter, and come in vnto thee, it is but for thy help and benefite, ſynce he ſayeth that he will ſuppe and reſt with thee. He bringeth the meate with hym, & will not ſuppe with thee at thy charge.

He doeth not by thee, as the poore fowler doeth by the partridge, who inuiteth hym to ſupper, becauſe he may feede on hym, which is the vearie propertie of the deuill, who inuited poore father Adã with the fruit of the forbidden tree, to make a praye of hym afterwarde, accor-ding to the ſayng of Iheremy the prophet. Myne enemyes haue hunted after me, and at laſt haue taken me as yf I had bene a birde. VVhat are worldlie pleaſures, aboundance of riches, and deſire of honors, but a bayte layed by the deuill to bring vs into his ſnares? VVhé he maketh much of thee, then doth he hunt after thee, If thou be not warie and conſiderate in taking any thing at his hands, thou wilt ſoone be take vp in the nettes of his deceytes.

Gene. 3.

Tren. 3.

But contrariewiſe, God inuiteth vs, intending nothing, nor ſeekinge any thing of vs, but to doe vs good, and to helpe vs. And allthoughe that the voyce of his calle be ſweete and pleaſante, yet is not he harkened vnto, nor any aunſwere of admyt-

tance

tance gyuen vnto hym, becauſe the loue of the world hath cloſed vp the dores of our hartes.

The noyſe that the worlde maketh in the ſoule of a ſynner, is vearie lowde and ſhirle, And whē there is much noyſe within the houſe, he whiche knocketh at the dore, cannot be heard. The ſpirituall crying, is the earneſt deſire of the ſoule, and the prayer that is made with effect, & force of the mynde.

Moyſes prayed and neuer moued his lippes, and God aſked hym wherefore he cried. Anna the mother of Samuel the prophet, prayed in the temple, and neuer opened her mouth, and yet ſent thee moſt effectuall prayers vnto God allmightie. Our lord heareth the deſire of the poore, and his eare hath harkened to their prepared petitiōs, (ſayth the prophet Dauid.) *Exod. 14.* *1. Reg. 1.* *Pſal. 9.*

The loue which is borne to the thinges of this world, doth make a great ſturre and noyſe within the inward partes of the harte. The deſires of honor doe neuer ceaſe cryinge out. The appetite of reuenge, and the greedie deſire of money, doe make a contynuall clamor within the hart of man. It is no marueyll then that God is not heard in that houſe where ſo many cryings out be of all diſordinate appetites. And one greate inconuenience is this, that when thou haſt once gyuen thy conſent, to all thy vayne deſires, and let them haue all their owne will, yet will they neuer cōſent

to let thee be quyet, but will ſtill be aſking and crauing for more, as yf they had neuer had any thing of their deſire before. The couetous worldlie men, allthoughe they doe get that which they doe deſire, yet are they neuer contented therewith.

The remedie then, that thou haſt for to heare hym which knocketh without, is firſt to quyet all that troubleſome people that doe diſquyet thee within, Let not thyne appetites haue their will, for then ſhalt thou neuer be quyet, nor haue any reſt. Reſigne vp thyne owne will, and doe away thyne affections, and then ſhalt thou ſoone haue ſilence.

Content thy ſelfe with that which thou haſt, conſidering the ſhortenes of this lyfe, and the greate pouertie and humilitie of Ieſus Chriſt, and ſo ſhalt thou make all thy diſordinate appetites to be in peace and tranquillitie.

Dryue from thyne hart the loue of the world, and reduce thy ſelfe to a quietnes, and thē ſhalt thou heare the ſweete inſpiration and pleaſant voyce of Chriſt Ieſus. Put from thyne hart the cares of this world, and then mayeſt thou ſaye vnto God with holie Iob. Thou wilt calle, me and then will I make anſwere vnto thee.

Iob. 14.

HE SHEVVETH HERE BY *ſundrie examples out of the olde teſtament, and many authorities of the olde and nevv teſtament both, hovv the good are allvvayes perſecuted, and the vvicked are fauored & eſteemed.*

CHAP. 22.

Io. 15.

IF ye were of the world, the world wold loue you, as thoſe which were his, but becauſe you be not of the world, the world careth not for you: ſayth our Lord. It is no new thinge that the wicked ſholde perſecute the good and the ſeruantes of the world the ſeruantes of Chriſt. So did Cain perſecute Abell, Iſmael Iſaack, Eſau Iacob: The brethré of Ioſeph perſecuted Ioſeph: Phenenna Anna, Saul perſecuted Dauid, Ieſabell Elias. Becauſe the lyfe of good men, is as it were a ſecret reprehention of the euill doing of thoſe that be noughte: It is a naturall and an ordinarie thinge in this lyfe that wicked men and ſynners ſholde perſecute thoſe that are iuſt and good. Iob ſayth that the holie men in this lyfe, be like children that be borne before their tyme, becauſe they be ſodaynlie as it

Gene. 4.
Gene. 21.
Gene. 27.
Gene. 37.
1. Re. 1.
3. Re. 18.
3. Re. 19.

were ſecretlie hidden and buryed out of the way, for becauſe they doe not meddle nor buſie them ſelues with the thinges of this world,. But the wicked be the lyuelie children of this world, and for ſuch they doe ſhew them ſelues by their dealing in the world.

The theeues which doe breake by nighte into the houſe to robbe, the firſt thinge that they doe after they be entred the houſe, is to put out the candle, to the end that they may robbe without beinge ſeene. Euen ſo play the wicked in ſeeking to darken the fame of thoſe that by their vertue and Iuſtice, doe ſhine like bright candles in the world: for they which doe euill doe allwayes hate the lighte.

Iob. 3.

Dauid reioyced in ſpirite, and daunſed before the Arke of our Lorde, and ſtrayghte way Nicholl his wyfe began to ſcorne at him therefore: for it is alwayes the cuſtome of the wicked to ſcorne at the workes of thoſe which be vertuous.

2. Re. 6.

The people which inhabited within the country of Iury, after the tranſmigration of the Iewes thence, vpon their returne thether agayne, wolde not ſuffer them to reedify the temple, but gaue them all the impedimentes they might, to hinder their worke: which is the very facion of worldly men at this day, to hinder all thoſe good men, that goe aboute to build vp the holy edifice of the heauenly Hieruſalem: But the verye naturall and

1. Eſdr.

true

true Iſraelites, with one of their handes framed vp their building, and with the other hande defended them ſelues from their enimies. And the lyke muſt thou doe alſo: thou muſt not leaue the good worke whiche thou haſte begonne and taken in hande, but ſtill folowing of thy labor, and going aboute thy good and vertuous buſines, thou muſt defende thy ſelfe by patience from the malice of thyne enemies.

It is a great token that thou arte not good, when thou canſt not beare well the iniuries of euill men, and he that through his impatience can not ſuffer the wronges of the vniuſt, doth gyue teſtimonie againſt him ſelfe that he is not yet a good man. Thou oughteſt couragiouſly to beare, and willinglye to ſuffer the perſecutions of worldly men, for it is not onely no ſhame to thee, to beare them, but rather a greate prayſe and glory vnto thee.

It were a ſhame for thee to be prayſed of ſuch as are nought, and it is all one thinge, to be flattered of them that are noughte, and to be prayſed for doinge of that which is noughte. And as it is all one thing, to be iniuried of the wicked, and to be prayſed for doing good deedes: ſo is it a very madnes to doe any thinge that may make thee famous amongeſt infamous perſons. For when wicked men doe finde faulte with our lyfe, then in truth is our lyfe approued, and that lyfe is approued, which the wicked doe reproue. Thou

ſheweſt ſome parte of iuſtice to be in thee, when thou beginneſt to be a trouble vnto the enemies of iuſtice.

It is no reproch vnto the light, that the battes can not away with it, but it is a commendation vnto it that they doe flye from it. Ye be the children of lighte (ſayeth the Apoſtle) vnto good men. The ſame Apoſtle ſayeth, what hath lighte to doe with darkenes? VViſdome is perſecuted by the ignorante, and fooles doe alwayes deſpiſe thoſe that be learned: and therefore ought not the children of light to be greeued, that they be iniuried by the children of darkenes.

1. Theſſ. 5.
2 Cor. 6
Prou. 1.

If blinde men doe not iudge rightlye of colors, the faulte is not to be attributed to the colors, which be neuertheleſſe bewtifull and fayre. To be prayſed of ſuch is a greate diſprayſe, and an honor it is to be diſprayſed by them. It is alwayes a ſigne of greate courage to deſpiſe iniuries and offences. Salomon ſayeth: That a patiente man is more worth then a ſtrong man, and he that can conquere him ſelfe, of greater value, then he that conquereth greate cities: vertue withereth away if it haue no aduerſaries.

Prou. 16.

It is not for anye man to ſtoppe the mouthes of all men. Although the dogges doe barke at vs, that can not let, but that we be men indewed with reaſon, and they beaſtes ſtill. And although the wicked doe murmure agaynſt thee, and doe perſecute

thee

thee, that can neuer make, but that thou arte ſtill vertuous, and they ſinners, and enemies of God.

And if worldly men doe learne meanes how to perſecute thee, thou muſte alſo learne patience how to withſtande them: & this is that wiſdome which thou oughteſt to ſtudie for in the ſchoole of Ieſus Chriſt.

Eccleſiaſticus ſayeth: Againſt good is euill, and againſt lyfe is death. So is the ſynner euer againſt the iuſt man. And ſince that worldlie men doe allwayes perſecute the ſeruantes of Chriſt, thou muſt ſeeke to ouercome by ſilence and patience, And ſo ſhalt thou get a glorious crowne at the laſt. *Eccl.* 33.

HOVV INIVRIES OVVHGT *patientlie to be borne and not to be reuenged, but the reueng to be committed into gods hande, for vvhoſe ſake thou oughteſt to forgyue all vvronges that be done vnto thee.*

CHAP. 23.

LEAVE vnto mee reuengement, and I will pay it for you, ſayth our lorde. If thou doeſt reuenge thee of the offences commytted againſt thee, what ſhall God haue to reuenge for thee. The greateſt reuenge, that *Rom.* 12,

that thou canſt take of thyne enemy, is not to be reuēged on hym at all, for thou canſt not hurte hym, but that thou muſt firſt begynne with the hurtinge of thy ſelfe.

Leaue vnto God the punnyſhement, for he will take reuengement for thee, much better then thou canſt doe for thy ſelfe. If thou doeſt hold thy peace, God ſpeaketh for thee, And yf thou ſpeakeſt, God will hold his peace. It will be much honor for thee, that God doeth make aunſwere for thee. S. Marie Magdalene beinge condemned and deſpiſed by the Phariſey, held her peace, and our lorde made anſwere for her and became her aduocate, & the fetter fourth of her prayſe and well-doinge. Thou ſhalt get more honor by holdinge of thy peace, then thou ſhalt doe by thyne aunſweringe: Doe not render euill, but ouercome euill with doing well.

Luke. 7.

Rom. 12.

So much of a wyſe man haſt thou in thee, as thou haſt patience in thee. And ſo much of a foole haſt thou in thee as thou haſt impatient paſſions in thee. Vertue without patience is a widdowe, and patience is the preſeruer of all vertue. Patiēce enioyeth well the ſharpeſt ſtormes of tribulation. And the greateſt token by which a iuſt and a good man may be knowen, is with good courage and fortitude to beare the aſſaulte of aduerſities and affliction. By aduerſitie it is made manyfeſt to the world, what loue a man doth beare to God, and to a vertuous lyfe, And he that

hath

hath patience ouercometh hym ſelſe.

If thou diddeſt conſider with what loue God doth ſend thee tribulations, thou woldeſt willinglie receyue them, and gyue hym thankes for them. Aduerſities be the gratious giftes whiche God beſtoweth vpon his frendes and familiars, to ſett out, and to bewtefie their ſoules withall.

An impatient ſicke man maketh the phiſition cruell. If thou be greeued at the bitternes of thy medecine, thou doeſt but increaſe thyne owne paynes the more, for that which is taken with good will, can neuer offend, nor diſpleaſe thee. The greateſt part of diſcretion is to vſe patience. The puniſhement and afflictions of God, be like vnto the ſurgeons launcers and raſors, which who ſo in tyme of needle repelleth and putteth away from hym, is the cauſer of his owne woe and miſerie. God vſeth afflictions for our remedies, which who ſo neegleeteth, neclecteth God alſo, who for our good did ſend them to vs. But God knowing our weakenes & frayltie, doth ſometyme bynde vs hand and foote, (As the ſurgion doth an impatient ſickeman) that ſo he may make vs to recouer agayne the health of our ſoules, impaired by our owne impatience. The beſt way therefore for thee to be made whole, is to take patientlie all aduerſities.

Chriſt and his diſciples ſayled with a contrarie winde: Contrarie to maledicti- *Mar. 8.*

on:

on is benediction, and contrarie to hate is loue. If thou doeſt offende him that offendeth thee, thou doeſt not ſaile with a contrarie winde. Bleſſe him that curſeth thee loue him that hateth thee, and that is the readie way for thee to heauen. The Apoſtle ſayeth: Bleſſe ye all thoſe that doe perſecute you: bleſſe but curſe not at all. And in an other place he ſayeth: Let vs bleſſe, when we be curſed, if perſecutions doe fall to vs, let vs beare them.

Rom. 12.

1. Cor. 4.

He ſayleth with a contrarie winde as Chriſt ſailed on the ſhippe of the croſſe, that prayeth for his enemies, and doth good to them that doe perſecute him. The wicked doe alſo many tymes ſuffer perſecutions and ſickenes as well as the good, for that God will, that they ſhall in this lyfe beginne to feele of the tormentes which they muſt ſuffer after in hell. But by the aduerſities them ſelues, it is eaſelie knowen, which be they that be gyuen for to gayne by them lyfe euerlaſting: And which be they, which are gyuē to begynne euerlaſting death by.

If thou ſhalt ſee any man which in his ſickenes ſhall blaſpheme or greeuouſlie offend God, thou mayeſt perceyue, how that tribulation is gyuen hym for his punyſhment, and for to begynne to feele his hell here. But yf he haue patience, and doe gyue God thankes in his punnyſhement, then mayeſt thou be ſure, that God hath ſent that infirmitie vnto hym for his good

and

and benefite, to clenſe hym from his former faultes, and to augment his glorie in heauen.

Thou muſt haue patience in aduerſitie, yf thou lookeſt to be of the number of the elect. Patience in aduerſitie and tribulation, is to God a moſt acceptable ſacrifice. In patience there be many good thinges. Doe but hold thy peace, and thou ſhalt ouercome, And yf thou be ſorie to day, thou ſhalt be glad to morowe. If thou be to day diſcontented, thou ſhalt to morow be comforted. For ſo ſmall a tyme then, temper thy ſodayne motions, and refrayne thy tongue. Doe not afflict thy ſelfe, neyther doe thou drowne thy ſelfe in a ſmall water.

In good workes, as faſting, almes, and penitence, thou arte ſo purſued with humayne prayſes, that thou doeſt often looſe a greate parte of thy merite, but patience is a ſecret treaſure. For men can not ſee what thou ſuffereſt, neyther can they perceyue the iniuries done vnto thee, becauſe they touch not them. If thou haue patiẽce and doeſt holde thy peace, thou arte not prayſed: becauſe in ſuffering, ſilence beareth the ſway, and hath the domination, but yf thou be impatient, then doe many wordes beare all the rule. If thou be impatient, then doe all men finde fault with thee, but yf thou haue patience, then will no man ſaye ought of thee, for men doe heare well thine impatient wordes, but of thy *Mat. 13.*

thy patiéce being done,& ſayeng nothing, they haue no conſideration at all.

The more that thyne harte is ſacrifiſed vnto God, the more is all the worke that thou workeſt acceptable vnto him: and ſo much as thy workes be leſſe noted and commended of men, ſo much be they the more perfect, and better accepted of God.

Suffer then and haue patience a whyle, for tyme cureth all thinges: if thou be faythfull vnto death, thou ſhalte receyue the crowne of lyfe.

BECAVSE THE VVORLD IS *full of confuſion, diſorder and miſerie, it ought to be fled from, of hym that is deſirous to fynde the treaſor of beatle riches.*

CHAP. 24.

Ier. 10. FLYE from the middeſt of Babilon: (ſayeth God.) The world is full of confuſion, where no order is but euerlaſting horror. Golde is more eſteemed then vertue, tranſitorie goodes be preferred before ſpirituall and true goodes: the worlde is ſo full of confuſion, that he which

which hath a ſoule, hath not a true lyfe: it exalteth them that be euill, and it ſubdueth thoſe that be good.

Our Sauiour brought three of the perfecteſt diſciples which he had vnto the toppe of an hill, for to tranſfigure himſelfe before them. The worlde exalteth Iudas vnto honors and high eſtats, leauing thoſe that be good vnder the foote: it is good for thee not to inhabite where ſo litle order, and ſo great confuſion is. *Mat.* 17.

Eſai ſpeaking of the great miſcheee that reigned in Babilon, ſayed that the Arabians wolde not pitch their tentes in that place. And he that conſidereth the confuſion and diſorder of the world, will neuer ſett his affection therevpon. *Eſa.* 13.

VVhen a ſicke man findeth not healthe in one place, he chaungeth his dwelling and goeth to another. This world is full of ſickenes, & vearie daungerous for thee to recouer thy health in. Thou wilt neuer get thy perfect health whileſt thou doeſt abide with it. Chaunge it and thou ſhalte finde healthe, forſake it and thou ſhalte finde lyfe, flie from it betyme, yf thou wilt eſcape death. Seperate thy ſelfe from the noyſe of this world yf thou doeſt meane to lyue in reſt and quyetnes.

The pleaſures and the conſolations thereof be more bitter then the waters of Iherico, and they be as mutable as the moone. Thou canſt not find ſo euill waters agayne vpon the whole earth. Little ſhalt 4. *Reg.* 2.

thou

thou profit in vertue, in ſo barrayne and hungrie a ſoyle.

Gene. 19. Abraham looked toward Sodome, and he beheld all the land ſmokinge and flamynge as it had bene a fierie fornace. And he that will conſider this world well, ſhall finde in it nothing but the ſmoke of pride, and vanitie, and the flame of diſordinate deſires. He doth well that forſaketh all worldlie thinges, flieng from the wayes of ſinners, and hydeth hym ſelfe farre of from all the buſines and daungers of this world. That ſeruante is wyſe, which knowinge that his maiſter whome he ſerueth intendeth to put hym awaye, doth determyne to forſake hym firſt, and take his leaue of hym. And ſince the world is ſuch as doth forſake his frendes in their chiefe tyme of neede, the beſt is for thee to forGene. 21. ſake it, before it doe forſake thee.

VVhen Iſaacke was borne, Abraham made no feaſte at all, but when he tooke him from nourriſſe and wayned him, then he made a great feaſte. VVhen man is firſt borne ther is no cauſe of feaſte, becauſe a man knoweth not what will become of him, but when he is ſeperated from this worlde, and wayned from all his pleaſures and delightes, then oughte we to make a feaſt for him.

Mat. 13, Flie from the worlde and thou ſhalte finde the treaſor hidden in the fielde. He which diggeth after any treaſor, the nearer that he cometh vnto it, ſo much the more

more withdraweth he him ſelfe from the conuerſation and companie of men, and the nearer that he approcheth it, ſo much more haſte doth he make in his worke. So doe the holy and good men, the nearer that they draw vnto death, the more earneſt they be aboute all good workes, as though they began but euen then to labor.

He that did eate of the Paſcall lambe, was firſte circumciſed. And if thou doeſt not firſt circumciſe thy ſelfe, by dryuing from thee the loue of this worlde, and ſpoyling thyne harte of all ſenſuall deſires, thou ſhalte neuer taſte of the ſpirituall foode of the ſoule. Exo. 12.

If thou haddeſt a greate deale of good grayne in a lowe bottome, and one ſholde tell thee that it marreth and corrupteth in that place, thou woldeſt ſtrayght waye remoue it thence, and carrie it vp to ſome higher roome. But God him ſelfe telleth thee, that thyne hart is corrupted and caſt away here in theſe lowe & baſe thinges of this world, and therefore wold haue thee to lyft it vp toward heauen, and yet arte thou vnwilling to doe it. Flie from this vnholeſome and contagious place, that thou mayeſt lyue for euer in the lande of the liuinge.

In

IN NOTHINGE DOTH THE vvorld keepe any assured stay, but ctynuallie in euerie thing maketh nevve alterations and chaunges, & therefore ought not any man to put any trust in it, but onlie to place all his confidence in God.

CHAP. 25.

Psal. 59. THOV hast moued the earth, and it was troubled, close thou vp the ruptures thereof, becausse it is so sore moued and shaken: sayth the Prophet Dauid. The mutation & chaunge which the world maketh so often, were sufficient to make it breake in peeces.

Luc. 21. If a conyng carpenter or mason wolde tell thee, that the house where thou dwellest were like to falle downe, woldest not thou quickelie get thee out of it? But God hym selfe who is the cheefe workeman of all, doth tell thee that both heauen and

1 Iohn. 2. earth shall passe away. And S. Iohn sayth: This world doeth passe away and the concupiscence thereof. The three pillers, vpon which the world is borne vp (sayth S. Iohn) are pride, couetousnes, & concupiscence

iſcence of the fleſh. Doeſt not thou ſee owe theſe three pillers on whiche the orlde ſtandeth, doe tremble and ſhake? nd yet wilt thou ſtand ſtill and not flie way?

Honors and vanities doe falle away, nd are moued and remoued euerie day. larke how many chaunges and variations here haue happened in theſe honors of he world: firſt the monarchie of the world egan with the Aſſirians, but it ſtayed not here longe, but paſſed thence to the Per-ians, from them agayne it went to the Greekes, and contynuinge ſtill in chaunge nd alteration, came at laſt vnto the Ro-naynes, and at this preſent the Empire is mongeſt the Almayns. Now yf the whole Empire which ſtandeth vpon the higheſt oppe of worldlie honor, hath gone ſo ften aboute, what thinge is there in this orld that a man may accompte to be ſta-le and firme.

Riches and all ſenſuall delightes be uch more ſubiect to mutabilitie, and doe ooner paſſe away: Seeing then that the illers of the worlde doe tremble and hake, and be ſo frayle and moueable, it is daungerous thing for to lyue in a world hat is ſo mutable, and ſo ready to moue continually: thou muſt flie away, excepte thou be contented that it ſholde fall vpon thee and kill thee.

If the worlde which is alwayes in rea-dines of falling be ſo much beloued, what

ſholde

ſholde it then be, if it were quiet and ſtable? How woldeſt thou forſake it, if it were fayre and bewtifull, if thou doeſt now ſo much eſteeme it, being foule and filthie? VVhat pleaſure woldeſt thou take in it, if it ſholde bring thee fourth ſweete flowers, that takeſt ſuch delite in theſe thornes and brambles? Thou wilte not forſake the worlde, but continually follow it, and yet doth the worlde ſtill forſake thee: put not thy truſt in theſe preſente thinges, which in truth can not well be called preſente, beinge in continuall motion and neuer ſtanding ſtill.

Doe not thou take that for good quyetnes wherein there is not any perfecte reſt at all: if thou doeſt loue thoſe thinges that be moueable, thou muſt not looke to be thy ſelfe immoueable. The ſayler whether he will or no, muſt needes moue when the ſhippe moueth: all thinges in this lyfe be moueable and not permanent, to day they be, to morow they be not, ſo that thou canſt not haue any perfecte and aſſured contentment in them.

The name that doth moſt aptely expreſſe almighty God is this worde, Eſſe, to be. He that is (ſayed Moyſes) hath ſent me vnto you, ſpeakinge of God who ſent hym to kynge Pharo. Of a mutable man the comon vſe is to ſay, that he hath not the being of a man, and therefore men will auoyde to haue any dealinge with hym. And euen ſo is the world, It were good for

Exod. 3.

thee

ce therefore not to haue any thinge to
o therewith, or to enter into any frend-
ipp with it. Loue thoſe thinges that are
f continuance and beinge, and not thoſe
inges which for their variatiō & chaun-
ing haue no perfect being at all.

It is a daungerous thing for thee to
ue where contynuall earthquakes be,
oe not build thy houſe, where Cities doe
ſe to falle, and kill the inhabitantes.
uyld vpon a ſure grounde, where thou
ayeſt lyue quyetlie, and in good ſafetie.
et thy care be, to buyld thy houſe in
eauen, which thou mayeſt be ſure is all-
ayes firme and quyet. The wynde of fla-
erie, which is incloſed within the bowels
f the earth, (which be the Pallaces of
rinces and the houſes of greate men,)
hen it ſeeketh to breake out, & to aſcend
o honor and highe dignities, is the cauſe
f theſe greate earthquakes in the world.
ake not thou thyne habitatiō in ſo daun-
erous a place. Seeke not to dwell in the
allaces of kinges and Princes, for ther
re contynuall earthquakes, by reaſon of
he greate wyndes of ambition that are
here kepte vnder, and couered with hy-
pocriſie, which breaking out at the laſt,
doe cauſe great diſorders, and vnreaſona-
ble turmoyles.

Thou ſhalte dayly ſee in the worlde
continuall alterations, and almoſt euery
houre new chaunges: ſome thou ſhalte ſee
riche to day, that were poore yeſterday,

and ſome as poore agayne, that were before very rich: if thou doeſt laugh to day, make no great reckening thereof, for thou mayeſt happely weepe to morrow, ſo mutable is the worlde, that it will this day ſhewe thee a good countenance, and to morow agayne not once looke vpon thee. The ſunne ſhyneth brighte and cleare in the morning, but ſtrayghte way cometh there a clowde, and turneth all the fayre wether into a tempeſte. VVhat is all this, but for our inſtruction, to teach vs that in this worlde there is no ſtabilitie, but great chaunge & alteration in all thinges of this world? All hangeth in doubtefull ballance, and ſuch entermedling is there in it, that pleaſure is no ſooner paſte, but ſtrayghte way entreth ſorow and diſpleaſure.

The mutabilitie that is in the world, is in nothing better expreſſed then in the vſage and handling of our bleſſed Sauiour, whome the people receyued in the mornynge with greate feaſt and ioye, and in the euenyng folowinge, was forſaken of them all. They went with greene bowes to receyue hym, and to welcome hym in, and within fower dayes after, with dried bowes they knocked hym on the head. They tooke of their garmẽts, and ſtrawed his way with them, as he ſholde paſſe by, and ſhortlie after they ſpoyled hym of his owne clothes, both to beate hym, and to crucifie hym. They ſayde firſt, bleſſed be he that cometh in the name of our Lorde.

Iob. 19.

And

And ſodeynlie after they chaunged their voyce, and cryed out alowde to Pilate, that he ſholde crucifie hym, for he was worthie of death. And at the ſame gate that he entred in with ſo much honor he went out agayne not longe after with much diſhonor. Doeſt not thou conſider well this greate and ſodayne chaunge and alteration? This is the end that thoſe worldlie honors doe come vnto.

If thou doeſt now laughe, and paſſe thy lyfe in pleaſure, thou haſt much cauſe to feare, and to expect ſome euill to follow ſoone after. Allthoughe the worlde doe ſhew thee a fayre face now at this preſent, yet truſt thou not in it, for it is mutable, light, and inconſtant, without frendſhipp or fidelitie. But put thy truſt & confidence in God alone, for he is a ſure and a firme frend, and deale with no ſuch fickle frend as this preſent world is.

HOVV EVERIE SINNE BE IT *neuer ſo ſmall, ought to be auoyded, & euerie occaſion eſchewed, that may drawv a man into it, for one ſynne euer drawveth on an other, And bringeth ſtill more daunger vvithall, to caſt the ſoule avvay at the laſt into eternall dination.*

CHAP. 26.

Eccl. 21. FLEE from ſinne, as thou woldeſt from a ſerpent, ſayth the ſcripture. The frendſhipp of this worlde is ſo preiudiciall to the integritie of a good conſciéce: that thou oughteſt in no wyſe to conforme thy ſelfe vnto it. For all that is in the world, is full of ſinne and vice, from which it is good for thee, to withdrawe thy ſelfe, as farre of as thou canſt.

Eccleſiaſticus likeneth the malice of ſinne vnto a ſerpent. VVhich compariſon, (yf the malice of ſinne be throughlie conſidered,) will ſcarſe be founde equall. when the malice of the ſerpent may eaſelie be auoyded of any man, but the malice of ſinne is hardlie of any to be eſche-

ſchewed, and fewe there be that doe auoyde it. Eſa. 14.

Seeke to auoyde not onlie greate ſynnes, but the ſmall alſo. For as the prophet Eſay ſayth, from the roote of the ſerpent, cometh fourth the Baſiliſke. That fearefull baſiliſke, which of all venemous beaſtes is the cheefe, doth proceede from the ſmall ſerpent, which is allwayes verefied, when the great ſynne doth grow of the little ſynne: And yf thou doeſt not auoyde that ſmall ſerpent, that other great monſtrous ſerpent the Baſiliſke will kill thee, and vtterlie deſtroy thee. Except thou doeſt ſeperate thy ſelfe from ſmall ſinnes, thou wilt eaſelie falle into greater. And becauſe thou ſholdeſt flie from euerie ſmall ſinne therefore arte thou willed to flie from ſinne as from a ſerpent.

In the ſhipp that thou ſayleſt in, yf thou doeſt leaue but a ſmall hole for the water to enter, by little and little the ſhipp will at the laſt be ouerwhelmed with water, and thy ſelfe drowned therewith. Take away firſt ſmall inconuenyences, that thou falle not after into greate miſcheefes and daungers.

How ſmall ſoeuer the ſinne ſeemeth, yet doe thy beſt to auoyde it, renounce the world, and all that may conioyne thee to the world, flie much worldlie conuerſation, for thoughe it ſeeme to carrie no ſynne with it, yet miniſtreth it greate occaſion of ſynne. Auoyde all vnneceſſarie pra-

ctiſes, & idle Ieſting for thereof groweth indeuotion, And when deuotion is loſt, how eaſie is it to ſlip into the daunger of any ſynne? Thinke not theſe to be ſmall thinges, for thoughe that thou doe ſo eſteeme them, yet yf thou lett them growe & increaſe vpon thee, they will goe neare to kill thy ſoule at the laſt. Kyll thyne enemy when he is yet but little, for when he is growen vp to his full bignes, he will put thy lyfe in haſarde.

It is euerie wyſe mans parte to ſtand in ſome feare of his enemye, allthoughe his force be but feeble. Hereof mayeſt thou take example by Cain, who becauſe he had no regard to a little diſcontentment of his brothers welfare, at the firſt, ſuffered it ſo to growe and increaſe, that at the laſt it turned into an extreeme enuye, whiche cauſed him to kill his brother. After which murther committed, he fell into an error of faith, beleuing that God knew nothinge of his offence. And ſo laſt of all he fell into an vtter deſperation. Abiſſus Abiſſum inuocat, one ſinne draweth an other after, & of the ſmall ſinne groweth the greater.

Gene. 4.

Be not thou therefore negligent in lookinge well to the auoydinge of euerie ſmall ſinne. Thou haddeſt neede to lyue warelie and vigilantlie, for all wil be little ynoughe, when thou muſt lyue in a worlde ſo full of daungers. They that are founde vnprouided, are ſoneſt ouercome. From euerie euill cuſtome of ſinne thou ought-

teſt

reſt to flie, as from a peſtilence, for death ſtandeth faſt by: And yf thou gyue acceſſe vnto his meſſenger which cometh before hym, he will folow ſoone after hym ſelfe, and diſtroye thee.

One of the plagues of Egipt, was certaine ſmall flies, which troubled them with ſucking of their blood. This was but a ſmall plague, but by and by after folowed an other plague, which were greate flies, which cruellie tormented the Egiptians. After the leſſe plague came ſtil the greater, and after a ſmale temptation foloweth a greater. Except thou take heede by the firſt thou ſhalt be tormented with the ſeconde, as kinge Pharao was, And ſo infinitelye one folowinge an other, vntill vtter deſtruction made an end of all.

Eccleſiaſticus ſayth, He that neegleeteth ſmall matters ſhall falle at laſt into greate daungers. VVhen thou thinkeſt a thinge to be ſmall, thou makeſt no accõpte thereof, and thy little eſteeming of yt, maketh it the more daungerous vnto thee. He that hath in vſe not to eſteeme of light harmes, perceyueth not the greater, when they doe falle. And in greate faultes muſt he needes feare the leſſe, that vſed in ſmall faultes to feare nothing at all. *Eccl. 19.*

The Apoſtle leaſt the Corinthians ſholde falle into great offences, by ſettinge nothing by the leſſe, ſayth vnto them. Be not ye Idolaters, as ſome of thẽ haue bene which fell firſt to eatinge, and drinkinge, *1. Cor. 10*

and after fell to committ Idolatrie. Because they did not keepe(them selues from surfeyting and bibbing, they fell into the greater offence of adoring Idolls.

Haue in hatred all small synnes, flie from all that which may bringe thee into the waye of daunger, and distruction, for he which despiseth his enemy, and setteth nothing by hym, is the more likelie to be destroyed by hym.

THE COMPANY AND CONuersation of euill men, is to be fled from, for the great daunger that good men doe stand in thereby.

Chap. 27.

Eccl. 13. HE that toucheth pitch shalbe defiled therewithall, And he that keepeth company with a proude man, will wax proude hym selfe sayth God. There is no desease be it neuer so infectiue, that will so soone catch hold of a man, as euill customes will doe, through the cõuersation of euill men. Flie the company of euill men, yf thou wilt be he seruante of Iesus Christ.

There be many noughtie men which the

the deuill vſeth as his miniſters, and ſendeth them about to hunte after good men: and many wicked men doe more harme by their euill examples, then ſome theeues and murtherers doe. Theeues doe take away our bodely goodes, but the wicked doe robbe our ſoules of the treaſor of vertue: ſo much as the ſoule is more noble thé the body, ſo much more oughteſt thou to eſchew the company of euill men, then the companye of thoſe that be infected with contagious deſeaſes.

VVorldly men with their euill company doe moue the hart of man to folowe their vyces, and although their workes be no perſwaſions, nor inforcements to ſinne, yet be they ſhrewde temptations to moue thereunto: for the good man ſeeing the wicked man doe euill, is ſtirred thereby to folow him.

God commaunded the Iſraelites that they ſholde not marrie with the Gentiles, to the intent they ſholde not learne their euill cuſtomes by keeping company with them. The children of Seth, which were good, becauſe they ioyned them ſelues to the children of Caine which were nought became alſo vicious lyke vnto them, for which cauſe God ſente after the great water of the floode. *Deu. 7.*

That holy prophet whom God ſent vnto Samaria, was ſlayne of a lyon by the way, becauſe he did eate and drinke in the company of the falſe lying prophete. *3 Re. 13.*

3 Re. 22. Ioſaphat the good king of Iuda being but in the company of Achab that was bad, was welneare ſlayne for his labor, and he was bitterlye rebuked therefore by the prophet of God: vyces be ſooner learned then vertues, and therefore beware of the company of the wicked which is moſte pernicious.

The Iewes which were the eleſt people of God, becauſe that they conuerſed, and kept company with the Gentiles, they
Eſa. 1. were reprehended by the prophete Eſay, ſaying: Thy wyne is mingled with water: wyne being mingled with water doth loſe his ſtrength and vertue. So yf one be good and doe practiſe and keepe company with thoſe which be nought, he looſeth part of his ſpirituall force. And by little and little, the feruour of his deuotion waxeth cold in hym.

Allthoughe thou doeſt not looſe the vertue (which thou putteſt in greate aduenture) yet to grow ſlacke in the ſeruice of God, is a fault not to be neclected. And yet yf that ſhold not happen, which were almoſt impoſſible, yet ſhalt thou looſe at the leaſt thy good name, for thoughe the wyne being mingled with water, doe not vtterlie looſe his force and vertue, yet muſte it needes looſe the color. And ſo ſhalt thou looſe the good opinio that men had of thee. For yf men doe ſee thee conuerſe with thoſe that be vitious, they will take thee for ſuch as thoſe be, with whome thou

thou doeſt conuerſe. For yf thou wilt throughly know a man what he is, doe but marke what his frendes be, with whome he keepeth company, for euerie like doth delight to be with his like. And he that once knoweth with whom thou vſeſt to keepe company, wil quickelie after know thee alſo.

For that cauſe did Elin reprehend Iob ſaying, who is Iob that walketh with thoſe which doe euill, and keepeth company with thoſe that be lewde? It is a great ſigne that he is nought, which keepeth contynual cõpany with thoſe which be nought. To be good amongeſt thoſe which be nought is as hard a thinge as to ſwymme agaynſt the ſtreme. *Iob.* 34

It is a vearie hard thing to lyue innocentlie amongeſt thoſe that be bad. There were but a few that lyued as loth did, in the middeſt of Sodome, whom God ſent his holie Aungell to deliuer out of that lewde Citie, that he ſhold not periſh amõgeſt the wicked there. And Iob of all other is highlie to be commended, who liuing amongeſt ſynners, contynued for all that good ſtil. The Apoſtle prayſed the Philippians, becauſe they ſhyned like bright lãpes, dwellinge amongeſt wicked people. It is a prayſe proper to the Church of God that it ſtill floriſheth like a lillie amongeſt thornes. *Gene.* 19. *Phi.* 2. *Can.* 2.

It is a vearie hard thing, that the tender and delicate lillie ſhold ſaue it ſelfe

whole

whole and perfect amongeſt the ſharpe & pricking thornes. God ſaide vnto Eze-
Eze. 2. chiell. The deſtroyers & vnbeleuing people doe abide with thee, and with the ſcorpions is thyne habitation.

Now yf it be ſo hard a thinge to liue well amongeſt the wicked, It foloweth that it is greate daunger to haue conuerſation and frendſhip with them.

If thou wilte ſaue thy ſoule, flie with Loth frō the curſed Sodome, which is this world, and the inhabitantes thereof, and ſaue thy ſelfe vpon the toppe of the hill keeping company with the ſeruantes of Ieſus Chriſt.

THE COMMODITIES AND *comfortes that are founde by them that keepe company vvith thoſe vvhich be good, be great & many, as is proued by ſundrie examples, out of the olde and nevv teſtament.*

CHAP. 28.

Pſal. 17. WITH the holy thou ſhalte be holy, and with the innocente thou ſhalte be innocent: (ſayeth the prophete Dauid.) If thou keepeſt companye with the good, thou ſhalte not know how nor when thou pro-

profiteſt, but yet thou ſhalte finde well that thou haſt profited by them: draw neare to the good and thou ſhalte be one of them.

Saule being amongeſt the prophets became a prophet, and did propheſie, and amongeſt fooles he became a foole. S. Peter beinge amongeſt the Apoſtles which were good men, confeſſed Chriſt to be the ſonne of God, but after in Cayfas his houſe where he was with the wicked aſſembled together, there did he deny him. It ſeemeth hereby, that a greate alteration was made in the man, by reaſon of the company that he was withall: then mayeſt thou thinke, and be well aſſured that they with whom thou vſeſt to keepe company, may well worke as great effect in thee. 1. Re. 10. Mat. 26.

VVith the good thou ſhalt be good, and with the bad thou ſhalte be lyke vnto them. If thou putteſt deade coles amongſt the quicke burning coles, they will ſoone be on a fyre. Draw thou neare vnto the burnyng coales, which be the vertues of good men, for thoughe thou be neuer ſo much waſted and cõſumed, by thyne owne euill lyfe, yet the good mẽ with their vertues, will reuyue thee, and quicken thee agayne.

God did make Laban to proſper well becauſe that Iacob was in his houſe, which Iacob told hym ſaying. Thou haddeſt but little before that I came vnto thee, & now hath God enriched thee by my cõmyng. Gene. 31.

God bleſſed the houſe of Pharao the Gene. 39.

Egi-

Egiptian kinge, and multiplied it exceedinglie, becauſe of that vertuous yonge man Ioſeph that was in it. For the loue of
4. Reg. 3 good kinge Ioſaphat Elizeus the Prophet did miraculouſlie gyue water vnto the Armies of two noughtie kinges that were in his company. The ſcripture is full of many ſuch miraculous examples, by which it is euident what they haue gayned and gotten that haue kept company, with good and vertuous men.

Io. 2. S. Thomas becauſe he did ſeperate hym ſelfe from the reſt of his felowes. did not ſee Chriſt when he roſe agayne. And when he ioyned hym ſelfe in company with them agayne, our redeemer appeared vnto hym, and ſo of an vnbeleeuing diſciple, was made a faythfull and true diſciple. And as much as he loſt by deuyding hym ſelfe from the good, ſo much did he gett and recouer agayne by vniting hym ſelfe vnto them. It is a daungerous thinge to forſake the cõpany of them that doe feare God. And it is a thinge of wonderfull profit to be conuerſant amongeſt ſpirituall men.

Act. 1. The holye Ghoſte deſcended vpon VVhitſonday where the diſciples were gathered together. And if thou wilte contynew amongeſt good men, thou ſhalte receyue the holy Ghoſte as they did; thou ſhalte delyuer thy ſelfe from the daunger of euill company, if thou wilte ioyne thy ſelfe to thoſe which be good: with their whol-

wholsome admonitions they doe keepe thee from many euill attemptes, and with their vertuous examples doe they excyte thee to doe good workes. Chooſe thoſe for thy companions to walke withall, to talke vnto, and to imitate, by whoſe ſweete conuerſation, and fruytfull communication, thou mayeſt be brought vnto the loue of God. For euill ſpeeches doe corrupt good manners. 1. Cor. 15.

As neceſſarie and as profitable as it is for the health of thy bodie to haue a good ayre, and an holeſome ſituation, ſo neceſſarie is it for the health of thy ſoule, to haue conference and conuerſation with the ſeruantes of God. And ſince thou flieſt from vnſounde and vnholeſome places, for the cõſeruatiõ of thy corporall health why doeſt not thou likewyſe, for the mayntenance of thy ſoules health?

Flye from all worldlie company and ſeeke out for the frendſhip and conuerſation of thoſe which are good and iuſt: Flie worldlie company as thou woldeſt flie hell fire, and conuerſe with the frendes of God, for at the ende of thy iourney thou ſhalte get more by it, then thou canſt now well imagine.

ONLY FOR THE LOVE OF God, and for the desire of obeying his holie will, ought man to despise the worlde, and the vanities therefore, if he will that the despising of them shal serue hym for the getting of heauenly glorie.

CHAP. 29.

Mat. 19. HE that leaueth his house, his father & mother, and his brothers for my sake, shal receyue a hundred tymes as much a gayne (sayeth our Lorde.) Many haue forsaken their possessions, and neuer receyued rewarde therefore, because they despised not the worlde for Christes sake. They seeke them selues, they loue their owne glory and desire to be talked of in other mens mouthes. So much shall thy worke be meritorious, as it shall be founde to beare iuste weighte with it, in the ballance of God his loue.

1. Cor. 13. The Apostle sayeth: If I shall gyue all that I haue to the poore, & haue no charitie, it profiteth me nothing. Let all thy desire & pleasure be to contente & to please God, and let his loue onely moue thee to the seruice of hym, despisinge wholie this world,

world,and pretending to thy ſelfe no profit or commoditie thereby.

God prayſed Iob, and the deuill replied agayne, ſaying. Happelie doth Iob ſerue thee for nothinge? This deuill pleaded his cauſe ſubtillie with allmightie God,for he denyed not the workes of Iob to be good,but he argued vpon his intent, ſayinge that happelie he did them for his owne commoditie,and not freelie of good will. For yf Iob had bene moued to doe thoſe workes which he did for his owne intereſt and profit, and not for the loue and glorie of God,he had proued by good reaſō to God allmightie,that Iob had bene neyther a iuſt man,nor a good man. *Iob. 1.*

The ſeruante of God oughte in all that he doth, to haue no other reſpect principallie,but vnto the ſeruice and honor of God, yf he will that his worke ſhalbe meritorious vnto hym, for the wicked men doe many good morall workes, but the difference is,that good men doe their workes in the fayth of God for his loue. It is againſt all reaſon that the goodes of the earth ſholde be preferred before God. Art thou better then he, that thou doeſt eſteeme thy ſelfe more then his deuyne Maieſtie?

If thou doeſt forſake ſynne, eyther onely or principally becauſe God ſholde gyue thee glorie therefore, thou ſhalt neuer enter into that glorie. Or yf thou deſpiſeſt the world, and leaueſt ſynne onlie

or cheefelie, becauſe thou woldeſt not come in hell, thou haſt take euen thereby a redie way thether. For yf thou cõſidereſt all this well, thou ſhalte fynde that it proceedeth from the loue of thy ſelfe, and if thou doeſt examine well thyne owne intention and meaning herein, thou ſhalte ſee how the loue that thou haſte to thy ſelfe, doth inuyte thee and moue thee thereunto: and then arte not thou full lord of thy ſelfe, neyther arte thou throughly mortified, neyther canſt thou yet tell what thing it is to ſerue God.

Doe not thou thinke, that all they whiche haue forſaken their temporall goods, haue therewith alſo forſaken themſelues: nor that all they be the frendes of God that doe deſpiſe the world. But who is the frend of God in deede? Euen he that doth forſake the world for God. And who is the ſeruant of Ieſus Chriſt. Euen he that hath no will in this world, but to fulfill the will of Chriſt.

Pſa. 118. The Prophet Dauid ſaide, I haue inclyned my hart to doe thy commaundementes for a reward. The reward that moued that holie man Dauid, was God hym ſelfe: According vnto that which God him ſelfe had told the Patriarke Abraham long

Gene. 15 before ſaying, I am thy greate, and thyne aboundant rewarde. God ought onelie to moue thee principally, & thy will ought to be chieflie to haue hym for the reward of all that thou ſhalt doe. Let al thine intentiõ

be

be onelie to pleaſe God, and thou ſhalt merite much, euen by the ſmaleſt workes that thou doeſt, which ought not yet to be called ſmall, when they doe proceede out of that roote. 1.Cor.10.

Seeke onelie the glorie of God, and folow the counſayle of the Apoſtle which ſayeth. Doe all that thou doeſt for the glorie of God. The perfect true louer ſeeketh God in all that he doeth, and deſpiſeth hym ſelfe, for charitie is a bonde of loue, by the whiche wee be vnited vnto God, renouncing our ſelues. 1.Cor.10.

Althoughe that naturall loue, and diuine loue, be like in their outward worckinge, yet be they farre differinge in the intention, for charitie doth not in any thing loue it ſelfe, and naturall loue doth in all thinges ſeeke his owne good, onelie for it ſelfe: He may well and ought to be eſteemed an euill man, that is good onelie for his owne pleaſure and delighte. Let Chriſt be the cauſe and the end of all thyne actions, yf thou wilt not looſe thy tyme in the poing of them.

THE CONTINVAL REMEMbrance of death, and that our bodies must be turned into Ashes, is the perfectest, and the best remedie against the temptation of sinne.

CHAP. 30.

Eccl. 7. REMEMBER the last things and thou shalt not synne for euer. The memory of death helpeth much, to make vs lightlie to esteeme the vanitie of this world. He will easelie despise all thinges, that remembreth he must die.

Gene. 3. God appareled our father Adam with the skynnes of dead beastes, because he should haue euer in his memory the sentēce of death, which he fell into by his synne. Seeke not thou to lyue in pleasure, synce that thou seest all pleasant thinges cōtemned and abhorred of them, that are condemned to dye, and thy selfe carying the sentence of death aboute thee, & drawing daylie toward thy graue, thou oughtest to spend this short tyme of thy lyfe in contynuall sorow, and sighinge for thy synnes.

It is a souereigne medecyne for to refrayne thy sensuall appetites withall, to haue in thy mynde, the cōsideration of the small

small tyme that thou haſt to remayne here, and in how ſhort ſpace thy bodie ſhall after be eaten with woormes, and conuerted into duſt. This remembrance of death doth as it were throwe water into the fornace of our hoat fierie appetites and deſires.

Death is the clock by which wee ſett our life in an order, and the memorie therof doth choke vp all that earneſt loue that we doe beare vnto the worlde.

As Daniell with throwing of aſhes in the flore, diſcouered by the printe of the feete the deceyte of the falſe prieſtes of Babilon. So if thou wilte ſprincle thy memorie a little with thoſe holeſome aſhes into which thou muſt within a while be conuerted, thou ſhalte likewiſe diſcouer the deceytes of the worlde, the crafte and ſubtiltie of the deuill, & the ſecret temptations, with which the enemies of thy ſoule doe ſeeke to vndermyne thy ſaluation. Dan. 14

O that this thought wolde neuer falle out of thy remẽbrãce with what cleannes of conſcience ſholdeſt thou lyue, what bitternes ſholdeſt thou then finde in thoſe thinges which nowe doe ſeeme ſo ſweete vnto thee, and how warelie then wo'deſt thou walke in the way of this miſerable lyfe, which thou doeſt nowe ſo inordinatlie loue.

At that ſtrayte paſſage of death ſhalt thou knowe how much it had bene better for thee to haue ſerued God, then to haue con-

consumed and spent out thy tyme, which is so pretious a thinge in vanities and idle busines, which at that tyme will doe the no good. Thy frendes and kynnesfolkes, thy riches, & temporall goodes, of whiche thou makest now so greate accompte: O how little good shall all these doe thee then, when as a pure cõscience at that tyme, shall stand thee in better steade, then to haue had the whole world vnder thyne obedience. The trauayll of that hard passage, with tongue cannot be expressed, nor by any meanes escaped.

The maryner, that guydeth the shippe, sytteth allwayes at the sterne, so must thou, that wilt sayle in the tempesteous Sea of this world, seeke for thy assurance in the end of thy lyfe, where thou must stãd as it weere at the sterne of the shippe and there by contemplation of death, cõsider well how thou mayest gouerne the course of thy whole lyfe.

Ashes doe preserue, and keepe in the fire, And the memorie of Ashes into which thou art to be cõuerted, preserueth grace. Greate follie is it then, for a mortall man, that is daylie dying, to forget death. It is wisdome for euerie man to haue it allwayes in his mynde. But worldlie men haue allwayes lyfe in their remembrance, and put death cleane out of their mynde, and yet nothing dryueth synne away from man so much as the contynuall remembrance of death. Happie is he, that carrieth daylie

ye before his eyes the remembrance of death, and continually diſpoſeth hym ſelfe to die.

Happie is he, that thinketh in the morning that he ſhall not lyue till nighte, and at nighte thinketh likewyſe that he ſhall dye before the morning come: happie is he, that is ſo prepared, as death doth neuer finde him vnprepared: happie is he, that ſeeketh to be ſuch in this lyfe, as he wolde be founde when death cometh.

It is reaſon that thou ſholdeſt beleeue the thing, which thou ſeeſt dayly before thy face. At all howres and tymes of thy lyfe, let that dreadfull ſounde of the trumpet rynge in thy eare, whiche will calle alowd: Riſe vp all ye that be dead, & come vnto iudgment. The memorie of death, doth clenſe and purifie all that paſſeth through it, as a ſtrayner clenſeth all the liquor, that is powred into it. Dryue not from thee the memorie of death: which many wayes doth thee great good: it maketh thee to refrayne from the reuenge of thoſe iniures, which thou thoughteſt to haue reuenged. And it keepeth the from the folowinge of the pleaſures and vanities of this world. *Mat. 24.*

Doe, as the ſeruante of God ought to doe, that is, forget all ſuch like vanities, & haue the hower of thy death fixed in thy memory, to the intent that thou mayeſt get that true lyfe eternall, whereby thou mayeſt lyue in bliſſe for euer.

VVhen

VVHEN EACH MAN LABOVreth so earneſtlie to bring any vvorldly buſines to paſſe by ſome certayne tyme appoynted hym, much more ought he to labor earneſtlie about his ſoules buſines, and doe pennance for his ſinnes, lyfe being ſo ſhorte, and the houre of death ſo vncertaine.

CHAP. 31.

Mat. 25. VATCHE (ſayth our Lord) becauſe ye knowe, neyther the daye nor the houre. Death being ſo certayne, & the tyme ſo vncertayne, thou oughteſt to watch continually: for when thy lyfe is ended, thou canſt not chaūge that ſtate in which death did finde thee: thou oughteſt ſo to ordayne euery day, as though that day ſhould be thy laſt.

Many doe builde houſes, not knowing whether they ſhall dwell in them after they be made. Many doe make greate proviſion for victuall for the yere that cometh, and happely they doe not lyue to ſee it: they prepare for a lyfe which is altogether vncertaine, and haue no care of death which is moſt certayne: they ſeeke [illegible]

ll care and diligence for that tyme which
hey knowe not whether it ſhall come or
o, and be altogether necgligent in prepa-
ing for death, which they knowe ſhall
urely come. And ſeeing thou prouideſt
or vncertaine thinges with ſo much care,
hat is the cauſe that thou makeſt not
rouiſion for death, that is ſo certayne to
ome? It is not meete nor conuenient that
hou ſholdeſt leaue the certaynetie for the
ncertainetie.

The dayes that we haue to lyue be vn-
erteine, and very ſure it is, that they muſt
ll needes ſhortly haue an ende. Neuer
aue thou any greate care of ſuch thinges
s thou art vncertaine whether they ſhall-
e or no? But let thy care and diligence be
o prouyde for thy ſelfe, & to prepare for
hat houre which thou art vearie ſure will
hortlie come. No man knoweth his end, Eccl. 19
t therefore the wyſe man ſayth. As fiſhes
e taken with the hooke, and birdes with
he net, ſo ſhall ſynners be taken in the day
f vengeance. VVhen a thing is neare at
and and certayne to come, thou doeſt ac-
ompt of yt, as of a thinge alreadie paſt,
hat cauſe is there thé, but that thou ſhol-
eſt ſo thinke of death alſo, which ſtãdeth
ill readie at thy dore to lay hold on thee,
nd to prepare for yt, as for a thing rather
reſent with thee, then farre of from thee?

If a kinge ſhold gyue thee his graunte
f ſome greate citie or towne of his king-
ome, And ſhold but allowe thee one

houre to get thy conueyance thereof to b
assigned vnto thee: O with what diligence
woldest thou goe aboute, to get it drawe
& written out fayre for the kinge to signe
lest the tyme shold ouerpasse thee, and
so thou sholdest loose so greate a grace a
the kinges hande. No other busines shold
let thee, nor occasion stay thee, but tha
thou woldest onelie applie thy selfe to ge
the confirmation of thy graunt. But tha
heauenlie citie of Hierusalem, which the
greate kinge of heauen hath promysed vs,
is a farre greater, and better Citie, then al
the Cities, and kingdomes of the world be
besides. The glorie of this Citie and the
eternall felicitie thereof, vnto the which
wee labor to come, farre exceedeth al
the principalities & empires of the whole
worlde. This notable kingdome is that
which God of his bountifull liberalitie
doth graũt vnto thee. And this short spac
of this present lyfe, is the tyme, that is gi-
uen thee to deserue it in. The night of
Io. 9. death draweth on, when no man shalbe
able to worke.

No man hath one houre sure of his
lyfe, the tyme whereof being so shorte, and
the promyses of God beinge so large and
liberall, howe happeneth it, that so many
doe spend their dayes in idlenes and va-
nities, as thoughe they were sure to lyue
an hundreth yeares, and that after this
lyfe, there were no other to be looked for.

If thou doest so toyle thy selfe here by

losing

losinge of so many nightes sleepes, forbearinge thy meate & drinke so many meales, by forgoing of all thy other pleasures, and all to make hast for the gayning of a temporall commoditie, which els thou mighest forgoe: why doest thou not (in this short space that is graunted thee to lyue) leaue all worldly busines and occupations, and bestow all the whole tyme of thy lyfe, in gettinge that durable and euerlastinge lyfe? Be not thou idle, nor lyue not lyke one that were blynde, neyther deceyue thou thy selfe with the vayne hope of to morow, which perhapes thou shalt neuer see

Those fyue foolish Virgins, that had tyme gyuen them to make prouision for them selues wold not, but did put of their care still vntil the tyme were past, wolde gladlie after haue had tyme, and earnestlie sought for it, but none wold be graunted them. *Mat. 25.*

Put not any trust in the tyme that is to come. Thou hast not to take care for a longe lyfe, but for a good lyfe, neyther ought thy trauayll be to lyue many yeares but to bestowe well those yeares which thou doest lyue.

Saule reigned twentie yeares in Israell, but the scripture in the accompte of the yeares of his reigne setteth downe but two: For God accompteth not the yeares that be euill spente, but those whiche be spente onelye in his seruice. Thy labor *1. Re. 13.*

had neede to be greater in taking payne to lyue well, then to lyue longe. Spend not thy tyme ſtill in propoſing and determynyng with thy ſelfe to lyue well, but put thy determinations into practiſe, and ſee that thou lyueſt well in deede.

There be many in hell, which deferring ſtill their pennance, were at the laſt ouertaken with death, and ſo their colde determynations with out executions were buried vp in the hoat fire of hell.

The houre of death is vncertayne, & the conſideration thereof alone is ſufficient to make thee lyue ſtill in care, that thou be neuer taken vnprouyded.

It were madnes for thee to lyue in that ſtate, in which thou woldeſt not that death ſhold fynde thee. And becauſe that this may happen vnto thee at any houre, reaſon alone may teach thee to lyue well, for the doubte which thou haſt of the vncertayne houre of thy death.

BECAVSE THAT EVERIE *man ſholde ſtill be prepared, and that no man ſholde take licence to ſinne, our Lorde vvill not that the houre of our death ſholde be knowen vnto vs.*

Chap. 32.

THE dayes of mans lyfe be ſhorte, and God knoweth onely the number of the monthes: ſayeth Iob. Nothinge is more ſure then death, nor any thing more vnſure then the houre of death. Thou knoweſt not at what houre of the watch our Lorde will call. *Iob. 14.*

In concealing from vs the houre of death, God hath thereby taught vs that we ſholde not preſume of any long lyfe, but that we ſholde in this ſhort ſpace of our tarying here, looke that euery houre ſhold be our laſte. And in this, as in all other thinges beſide, God hath dealte moſt mercifully with vs, in keeping frō our knowledge the houre of death, to the intente that we ſholde lyue with more puritie & cleannes of harte. *Mat. 23.*

Such as we ſhall be found at the houre of death, for ſuch ſhall we be iudged at the handes of almightie God: and ſince expe-

riéce doth dayly teach vs, that we may dye in euerie moment, let vs lyue innocentlie, that wee may be founde in no arrerages at our counting day. And ſo much more feruent oughteſt thou to be in thy doing of good deedes, as thou arte vncerteyne of the houre when thou ſhalt be called: ſince the tyme when thou ſhalt dye is vncerteyne, thou oughteſt allwayes to be redie and prepared, for to receyue death. If there be many now which doe lyue in the offence of God, hauing the day of their death vncertayne, how many more wold there be much worſe, yf they ſhold know certeinlie the end of their lyfe? They wold deferre their pennance, and commit many moe offences vpon that aſſurance.

If men doe lyue lewdelie now, being not ſure to continue vntill to morow, in what ſort wold they lyue, yf they might be ſure to lyue here an hundreth yeres?

The ignorance of the laſt houre, maketh many to abſteyne from ſynne: And if ſome men doe happelie gyue them ſelues a little to the world, yet doe they not wholie addict them ſelues thereunto, for the feare that they haue of the ſodayne comyng of death vpon them, whiche they wold not doe, yf they knew they ſhold lyue many yeares: for then it is moſt manifeſt that they wold with more negligence, and forgetfulnes of God, gyue them ſelues vnto vice. And allthoughe that the vncertentie of death doth not keepe a man all toge-

together from ſynne, at the leaſtwyſe, yet it maketh hym not to contynue therein, ſo longe as els he wolde.

If wicked men knew the houre of their death, they wolde be much worſe then they be. Many dare not ſinne, leſte death ſholde take them whyleſt they be doing it.

If a man might knowe ſurely the houre of his death, yet is it playne that he colde not knowe it, but vnder one of theſe two conditions, that is to ſay, eyther that he ſholde dye very ſodenly, or els haue ſome certayne tyme after appoynted and prefixed him to dye in: and if he ſholde knowe that he ſholde dye ſodenly, his pennance being vpon a ſodayne, were lyke to be very daungerous and doubtefull: and if on the other ſide, he ſholde knowe his tyme to be lengthened for a longer ſpace, then wolde he take more occaſion to ſinne, deferring his pennance vntill the very laſte day, both which wayes wolde be very daungerous and inconuenient for his ſaluation.

An haſtie pennance, and a vayne deferring of pennance are both very hurtfull to a mans conſcience: to deliuer thee from both theſe inconueniences, the prouidence of God hath ſo ordeyned, that the houre of thy death ſholde not be made knowne vnto thee, but kept ſecret from the, and that thou ſholdeſt allwayes ſtand in ſome awe of death, becauſe thou ſholdeſt

deſt ſtill ſeeke how to lyue a vertuous lyfe, thou arte much bound vnto God, that by keepinge ſecret from thee, the houre of thy death, hath gyuen thee thereby, a ſinguler occaſion to lyue well and to worke thyne owne ſaluation. And in that poinct ſheweth he his mercie vearie much, that by keeping thee from the certeintie of death, doth gyue thee occaſion dayly to conuert thee vnto hym, leſt thou ſholdeſt be taken vnprouided, for yf the day had bene ſet downe certayne vnto thee, thou woldeſt haue multiplied and increaſed thy ſinnes vearie much? Alſo God wolde not that thou ſholdeſt knowe the daye of thy death, becauſe he wolde haue thee for to lyue for the profit and cõmoditie of other and not for thyne proper benefite onely.

The common commoditie is to be preferred, before the priuate and particuler. And yf thou kneweſt that thou ſholdeſt die ſhortlie, thou woldeſt leaue many good workes to doe, whiche ſholde redounde to the benefite of others, and onely occupying thy ſelfe about thyne owne proper commoditie, thou woldeſt haue care of none, but of thy ſelfe, and ſo wholy forget thy neighbours.

And yf agayne on the other ſyde: when a man is ſicke, yf he ſholde knowe ſurelie that that ſickenes ſholde not be his laſt ſickenes, he wolde neyther confeſſe hym ſelfe, nor receyue any of the ſacramentes,

neyther

neyther calle on God and his Saincte̅s, nor procure the prayers of his freindes, nor the common ſuffrages of the Church to be ſayde for hym. All theſe good workes with many more wold he omit, yf he ſhold knowe for certentie, that he ſholde then recouer and not die.

Many in their ſickenes doe turne vnto God, thynkinge that they ſhall die, which they wolde not doe, yf they knewe ſurelie that they ſhold lyue. Further alſo did God prouyde, and moſt wyſelie ordeyne, that men ſholde not knowe the end of their lyfe, both for humayne conuerſation, and alſo for a quyet and peaceable trade of lyuing amongeſt men. For yf men did knowe that they ſholde lyue many yeares, they wold ſeeke to reuenge the̅ of all their iniuries, and growe full of hatred and malice. And agayne yf they ſholde knowe, that they ſhold quickelie die, they wolde goe vp and downe all heauie and diſcontented, and wolde in all company and co̅uerſation, be vearie vnpleaſant and noyſome to their neighbours, & thoſe that muſt keepe them company and lyue with them. And ſo by both thoſe meanes, they ſholde diſturbe the common peace and ciuill conuerſation of men.

All this hath God done for our profit and commoditie, whome wee haue allwayes iuſt cauſe in all his doinges to prayſe, to loue, and to ſerue for euer.

THERE IS NO OTHER MEdecine so good against death, as the often meditation of death, for yt causeth a man so to lyue, as at the houre of his death he ouercommeth death and begynneth a happie and a perpetual lyfe.

CHAP. 33.

Eccl. 11. ALTHOVGH thou doest lyue many yeares in ioy and gladnes, yet must thou haue alwayes in thy minde the darke day of death: sayeth the wyse man. Death wolde be vanquished as soone as he sholde come, if it were well thought on before it come.

No weapon will so well defend thee from death, as the very memorie of death it selfe: nothing shall so easely delyuer thee from death as the often meditating thereon. A wyse mans lyfe is the meditation of death: he is vnworthie of comfort in his death, that in his lyfe was cleane forgetfull of death.

Mat. 17. Christ in his glorious transfiguration, tooke with him Moyses, who was deade, because that in our temporall glory we sholde haue alwayes death before our eyes

eyes: death which we ſee to be ſo contrary to lyfe, almightie God him ſelfe tooke as a meanes to gayne vs lyfe by.

Ieſus Chriſt hath by his bleſſed death, ſo qualified and tempered death vnto vs, that it is nowe no longer death, but an inſtrument for vs to attayne euerlaſting lyfe by, for by death wee doe gayne eternall lyfe. So as that which before his glorious death, was vearie death in deede, is nowe become lyfe to all good men, and to all wicked men it is a ſure port of euerlaſting death. It is the table of accompte, or the place of payment, where the true knighte, and the faythfull ſouldier is payed his wages, and the faint harted coward turned out of paye and diſcharged. Death doth gyue his hyre diuerſlie, accordinge to the diuerſitie of mens lyues. Seeke to be of the Number of thoſe, which ſhalbe well rewarded. Thou ſhalt not falle on the right hand of death, yf thou doeſt not forget death in thy lyfe tyme.

It is the cheefe poynt of philoſophie, to be exercyſed ſtill in the contéplation of death. The father of the houſeholde commaunded his ſeruantes to goe ſeeke out in the wayes for geaſtes to come vnto his feaſt, & that they ſhold watch at the endes and corners or angles of the high wayes, to bringe them vnto hym. And for aſmuch as wee be all trauaylers and wanderers in this world, God wold that wee ſhold conſider well the ende of our waye which is *Mat. 22.*

death

death. Carry allwayes before thynes eyes the consideration thereof, & doe not lyue in blyndnes.

The Niniuites hearinge the sentence of death pronounced against them by Ionas the Prophet, they straight wayes fell to pennance. Behold how much good the memorie of death doth worke in man, when it made so sodayne, and so greate an alteration in those sinners hartes. If thou doest meditate well of death, temptation shall neuer ouercome thee. Beware that thou loue not so this lyfe, that thou doest thereby forget death, for then doest thou die most of all, when thou hast best good will, and most desire to lyue.

The memory of death keepeth a man from beinge to high mynded in prosperitie. It is a good thinge to be readie to welcome death before he come, and to expect with good will the tyme that is to folowe after death.

If thou doest see others die before thee, thou mayest well knowe that thou art walking that same way, althoughe for the present tyme thou thinkest thy selfe to stand still and moue not.

VVhen two shippes meete vpon the Sea togeather, they that be in the one shippe doe thinke, that they whiche be in the other, doe sayle exceedinge fast, and that them selues goe but fayre and softelie, or rather stand still, although in trueth they sayle as fast as the others doe which they see

ſee paſſe by them. So many which doe ſee others die daylie before their face, doe thinke that them ſelues be immortall, and that they doe ſtand ſtocke ſtill, whileſt others doe goe on a pace towards death.

If death doe come vpon a ſodayne, and doe carrye anye man awaye with hym, neuer ſay that he playeth the traytor with hym, ſince that he hath longe agoe proclaymed hym ſelfe for an open enemye to vs all. And it is a playne token that he neuer meaneth to make a perfect peace, that euerie day is killinge ſome one or other. So that yf he doe take thee vnprouided, the fault muſt needes be thyne, ſeeing he threateneth thee daylie, and thou wilt neuer beware. Thou muſt ſtill looke for hym, and thinke of hym, as of one that were preſent with thee, and ſo ſhall he neuer catche thee like a traytor by treaſon. If thou conſidereſt well of death, thou wilt lyue with ſome feare in thy lyfe.

They which goe throughe the fieldes when they be couered with ſnowe, their eyes doe ſo daſell, that they can ſkant ſee any thing when they be entred into their houſe, and therefore were it greate perill for them to come into any place where daunger were: Euen ſo the gliſteringe brightnes of this worldlie proſperitie, doth ſo dymme the eyes of worldlie men that haue paſſed through it, that when they once enter into the nexte lyfe, through the

paſſage

paſſage of death, they can ſee nothing, but blindly runne into the pit of perdition. Into ſuch confuſion doe theſe worldlings runne, through their ouermuch delighting in worldly pleaſures, and the little conſideration of their owne eſtates and conditions: and no maruayle is it that they doe then feele pouertie, which lyued before in welth ouer wantonly, and that they doe taſte of ſorowe after they be deade, which in their lyfe, tooke all their fill of pleaſure and worldly vanitie.

It is but meete, that he which in his lyfe forgetteth him ſelfe, ſholde when he dyeth forget God alſo: at that tyme the worldly man can haue no full ſighte of his owne ſaluation, by reaſon of the gliſtering lighte of this falſe deceyuable worlde which doth ſo dimme his eyes.

The remedy that ſuch a one hath, is firſt to ſit without at the dore of his houſe, and there looke well about him, and ſettle firmelie his eye ſight agayne. And when he hath ſhaken of the dymnes of his ſight, whiche the earneſt beholdinge of thoſe ſhyning viſible thinges did daſell his eyes withall, then may he ſafelie enter into his houſe, & neuer indaunger him ſelfe at all. After this manner in this lyfe, muſt thou behold death conſidering what the glorie of this worlde is worth, and the vayne honors and riches thereof.

3 Re. 19. Elias ſtode at the dore of his little cabine, where he did ſtill meditate and con-

tem-

template vpon celeſtiall thinges. And here in the contemplation of death ſhalt thou ſee like an other Elias, how the furie of gods wrath doth conſume all theſe worldlie thinges, and bringeth them to an end. And here ſhalt thou further ſee allſo as Elias did, how that God is not in the flamynge fire of theſe diſordinate deſires of the world, neyther in the honors, nor the ſtatelie dignities thereof. The fire and the wynde allſo paſſed away a pace before Elias, and ſo doe all worldlie honors, pleaſure, and proſperitie paſſe away in haſt, and doe neuer ſtay.

Thinke earneſtlie on death, and conſider the vanities of this lyfe, that by, the deſpiſinge of this ſhort and deceyuable lyfe, thou mayeſt get the eternall and true happie lyfe.

HOVV GOD SENDETH

tribulation vnto man, to conquer pryde in hym, vvhich is the begynnynge and roote of all his miserie, and doth accompany hym that is subiect, vnto all his actions and thoughtes.

CHAP. 34.

1. Io. 2. ALL that is in the world (sayth Saincte Iohn) eyther it is the desire or longing of the eies, or the concupiscence of the flesh, or pride of lyfe. These be the three square battailes with the which the world doth fight against vs. These be the three armyes that the Chaldeans made for the ouerthrowing of holy Iob. VVith honors, riches, and with pleasures, doth the worlde assaulte all those which are borne to be souldiers in the fielde of this lyfe: but pride amongest the reste doth rush in with most violence and Eccl. 10. indaunger most the soule of man. For the roote of all euil is pride, saith the wise man.

Ia. 4. If thou wilt gyue thy selfe vnto God flie from the pride of the harte, for God resisteth the prowde harted, and vnto the humble doth he gyue his grace. The waters of gods grace, doe passe away from

he mountaynes of the vayne and highe ynded people and doth runne into the alleys of them that be humble and meeke pirited.

Doe but conſider who thou art, and hou ſhalt ſee how little cauſe thou haſt to e proude. Thou ſhalt finde thy concep-ion to be ſynne, thy birth miſerie, thy fe payne, and thy death anguyſh and tor-ent.

Almightie God to tame and ſubdue y pride withall hath ſo ordeyned, that hou ſholdeſt be vexed here in this lyfe, ith the moſt vyle and ſimple creatures of s making, ſuch as he ſent to plague the giptians withall, as gnattes, and frogges, d other ſmall vermyne, to the end that ou mighteſt knowe how much without reaſon thou arte proude, when thou art biect to the moleſtation and offence of ſmall and ſimple thinges.

Doe not thou proudelie eſteeme, and ke accompte of thy vertues, by compa-ng and conferring them with the defects faultes of other men, but humblie looke on thyne owne defectes, and conſider thall the vertues of thy neighbours. If ou doeſt lay thyne owne faultes before yne eyes, and the vertues of thy neigh-urs withall, thou ſhalt happelie fynde y ſelfe to be a ſynner, & thy neighbour Saincte. Be not like vnto the proude Luc. 18. ariſey, that reckened vp his owne ver-es, and the Publicans faultes? Tell rather

thyne

thyne owne faultes, & let other men haue the care to tell of thy vertues.

Be not proude nor highe mynded, leſt thou doe falle into the moſt rigorous punnyſhement of God for the ſame. Moab is waxen proude (ſayth God). Thou haſt not in thee, whereof to be proude, but rather deſerueſt ſhame and confuſion. Looke a little into thy ſelfe, and behold within thee what thou art. Thou arte a vyle woorme of the earth, and a dounge full of filth and abhomination. Remember that thou art but earth, & ſhalt turne into aſhes. Moyſes threw vp aſhes into the ayre, and ther folowed after it a greate plague amongeſt the Egiptians. And yf thou being but aſhes, doeſt lifte vp and extol thy ſelfe by pride, thou ſhalt be punniſhed alſo as they were. Becauſe that Nabuchodonoſer did aduaunce hym ſelfe by pride, he was depriued of his kingdome.

Num 6.

Exod. 9.

Thou canſt not by any faulte ſo much reſemble the deuill, as by pride. The deuill hath a particuler domynion ouer the proude man, accordinge to the ſayinge of Iob. There is he prince ouer the children of pride. To cure this greate ſinne of pride God hym ſelfe came humblie hether into the earth.

Iob. 41.

Pride is the begynninge of euery ſinne. All other ſinnes doe ſeperate vs from God, by certaine meanes, as pleaſure, profit, or commoditie. But the curſed proude man is ſo ſhameles and impudent

Eccl. 10.

at he euen face to face refuſeth God, and
eparteth away from him. Other vices doe
ot ſhew them ſelues at all tymes, for at
any tymes they whiche haue them, be
ithout the diſordinate thurſt of their
eſires. The ſenſuall man is ſome tymes
ee from his paſſions, and the glutton
hen his bellie is full deſireth no more
eate, but pride ſhewethe it ſelfe in the
roude man in all thinges that he doeth.
When he ſpeaketh, worketh, appareleth,
uyldeth, eateth, or ſleepeth, he is alwayes
roude ſtill. He ſheweth his pride in his
mptuous tables whereat he ſitteth: In
s coſtlie beddes wherein he lyeth, in his
rmentes wherewith he appareleth. No
ce is ſo apparante as pride. It is a con-
nuall ague that laſteth ſtill, and foloweth
man often, yea euen when he is deade.
Whereof are witneſſes the proude ſtate-
monumentes and toumbes, which they
uſe to be ſet vp and erected for them,
ter they be layed in their graues.

Sometyme for the auoyding of pride,
od permitteth a man to falle into other
nnes, ſo as that maketh cleare proofe,
at it is of all other ſinnes the vearie
eateſt, for great ſinnes be neuer ſuffred,
t onelie for the auoyding of other that
greater. Pride and arrogancie of harte *Prou. 8.*
allwayes moſt deteſtable before God.

The proude man,) ſayth Iob) ſtretched
t his hand agaynſt God, and labored
ainſt the almightie. And it is written in

the

the prouerbes of Salomon: That amongst proude men there is alwayes ſtryfe and contention. VVith other ſinners there is ſome conuerſation to be had, but with the
Prou 13 proud mã, there is none at all, for he loueth to be ſinguler, and will be alwayes contentious, and may abide no company but himſelfe. The Prophet Samuell ſayde vnto
Reg. 15. Saul. VVhen thou waſt little in thine owne ſight, thou waſt cheefe amongeſt all the tribes of Iſraell. Pride is the roote of all vice, and the deſtruction of all vertue.

The trees that be planted vpon high places, be ſooneſt blowen downe with the wynde. Loue well to be little, and eſteeme of humilitie, for therein ſhalt thou finde moſt ſafetie.

OVR GREAT AND MIGHTIE God, doth loue humilitie in man, and therefore in all ages the humble be moſt aduaunſed, and the more that one doth humble hym ſelfe, the more nighe doth he drawe to God.

CHAP. 35.

HE that humbleth hym ſelfe ſhall be exalted: (ſayth God) Flye from the curſed vice of pride, vnto which the world doth inuyte thee, and take humilitie for thy refuge: as much as pride is hatefull to God, ſo much is humilitie acceptable vnto him: This is the ſweete ſpouſe of Ieſus Chriſt, ſo dearely beloued of him, that he neuer ſuffred it to departe from him: he came into the world with it, he lyued in the world with it, and he caried it with him vp to the croſſe, and dyed with it. He that will goe in at a lowe dore, had neede to ſtoupe and bowe downe him ſelfe: if thou dooſt not humble thy ſelfe, thou ſhalte neuer enter into heauen. *Luc. 18.* *Mat. 7.*

He that humbleth not him ſelfe lyke vnto a little childe, ſhall not enter into heauen. Learne of me that am humble of harte, ſayeth our Sauiour: Many are hum- *Mat. 18.* *Mat. 11.*

ble

ble in their vnderſtandinge, but fewe be humble in their will.

Many doe knowe them ſelues to be fraile ſinners, but there are few that wolde be ſo accompted. But be thou humble of will, and be contented to be as ſclenderly accõpted of by other men, as thou knoweſt well thy ſelfe to be worthie: and this is to be humble of harte.

Mat.17. Ieſus Chriſt our bleſſed redeemer, did ſhew him ſelfe in the glory of his transfiguratiõ, but onely vnto three of his diſciples, but the ſhame of his reprocheful death he made open to all the worlde, dying vpon a croſſe publiquely, in the great citie of Hieruſalem in the tyme of the ſolemne feaſte of Eaſter. Moſte men wolde haue their vertues knowen to all men, but no man wolde haue his faultes and defects made knowen to any man.

Our Sauiour did vſe moſte of all to preach of humilitie, becauſe he would haue that leſſon to be perfectly learned of vs all: that bleſſed doctrine of humilitie he often repeted and pronounced to the people as a moſt fruitfull thing, and great

Mat.8. fauor doth our Lorde ſhew alwayes vnto thoſe that be humble. The Centurion ſaying that he was not worthie to haue Chriſt enter into his houſe, was preferred before

1.Cor.15 all the Iewes. S. Paule that ſayd he was not worthy to be called the Apoſtle of Chriſt was the cheefe preacher of the Goſpell amongeſt all the Apoſtles. S. Peter that

though

ought not hym ſelfe worthie to tarrie
ith Ghriſt, was appointed by hym to be *Luc. 5.*
ad of his Church. S. Iohn Baptiſt that
s ſo full of humilitie that he thought
m ſelfe vnworthie to looſe the lachet
Chriſtes ſhoe was made the frend of
e ſpouſe, and he that thought not hym
ſe worthie to vnlooſe the ſhoes of our
uiour, layed after his handes on his *Luc. 2.*
ad, when he was baptized in the ryuer
Iordan.

God did allwayes from the begynning *Mat. 3.*
the worlde, chooſe out for hym ſelfe, *Io. 1.*
e leaſt and the ſimpleſt in ſhew. Of the
ſt two brothers that were borne in the *Gene. 4.*
orlde Cayne, and Abell, he choſe Abell *25. 41.*
t was the yonger. Of the children of
raham he choſe Iſaack, that was yonger
en Iſmaell. Of the children of Iſaacke,
choſe Iacob, that was the yonger bro- *2. Re. 16.*
er. And of the twelue ſonnes of Ia-
b, he choſe Ioſeph, one of the yongeſt
make hym prince and ruler of all Egipt.
mongeſt the ſonnes of Iſay, he choſe
auid, that was the yongeſt and the leaſt *1. Re. 10.*
eemed of them all, and made hym both
inge and a Prophet. He made Saul kinge
Iſraell beinge of the leaſt tribe, and the
eaneſt familie of all the Iewes.

And when this greate louer of humi-
ie came hym ſelfe into the worlde, he
oſe for his companions none of the
reateſt and mightieſt princes, but the
oore and ſimple fiſhers. *Mat. 4.*

Amon-

Amongeſt all his vnreaſonable creatures, he hath planted in the yearie meaneſt, and in the leaſt of them all, as the Antes, and the Bees, ſuch knowledg as commeth admiration in man to behold in them. And in the creation of the world, of materia prima, or the firſt mater (as the Philoſophers doe termo it,) which is of leaſt accōpt, and moſt vyle of all, hath he made all thinges. And amongeſt all his workes wrought for vs here on the earth, in which one of them did his humilitie more gloriouſlie appeare, then in his bleſſed death and paſſion. VVho humbled hym ſelfe with all obedience to the death of the croſe as the Apoſtle ſayth.

Phil. 2.

So greate a frend did our Lord alwayes ſhew hym ſelfe vnto the ſimple and meane people, that calling a little childe vnto him

Mat. 19.

he ſaide, Let theſe little ones come vnto mee, for vnto theſe perteyneth the kingdome of heauen. And afterward blaming and fynding fault with the pride of Capernahum, as a thing that ſo much offended hym, he gaue his curſe vnto it ſaying

Mat. 11.

VVo be vnto thee, O thou citie of Capernahum, that doeſt exalt thy ſelfe vp vnto the heauens, thou ſhalt diſcend downe vnto the bottome of hell.

The glorie of the proude man, doeth ſoone turne to confuſion, and as pride is hatefull to God and man, ſo is humilitie gratious vnto all folkes. As aſhes doe keepe and preſerue the fire, ſo doth humi-

litie

ie preſerue the grace of the holie
oſt.

Abraham ſaide vnto God, ſhall I ſpeake *Gene. 18.*
to my Lorde beinge but duſt and aſhes?
he deeper that the well is the ſweeter is
e water thereof, and the more humble
at thou art, the more art thou beloued of
od. Eſteeme not of high eſtates and dig-
ties in the worlde, for all theſe ſhall
ortlie come vnto an end. There be no
ates ſo greate amongeſt men, but that
en are able to ouerthrow them agayne.
nd all that man ſetteth vp, and by labor
ingeth to paſſe, doth quickelie paſſe
way agayne, and cometh to an end. Con-
der but the end that prowde men doe
ome vnto, and thou wilt haue a greate de-
re to be humble.

VVhen corne is cut in the field, all
eth a lyke on the grounde together and
o mā can diſcerne which were the higheſt
ares, althoughe that in the growinge, one
are did much ouergrowe another: ſo like-
yſe in the field of this world althoughe
hat ſome be higher then other, and that
few doe exceede the reſidue, in learning,
onors, welth, and worldlie dignities, yet
hen death cometh with is hooke, and
utteth vs all downe, and bereueth vs of
ur lyues, then ſhall wee be all equall, and
o difference made betweene one and
nother of vs.

If thou openeſt their graues and loo-
keſt in them, thou ſhalte not be able to diſ-

cerne who was the rich man, or who the poore man, who was in honor, & who was in none, no difference shalt thou finde betwixt a king and a sheepeheard, neyther shalte thou knowe who were honorable and much esteemed, and who were dishonorable and little regarded.

And then (if all the greatnes and honors of this worlde doe come to nothing in the ende, but that all estates and conditions of men doe conclude alyke at the last) it is meere vanitie to desire to be loftie in this worlde: haue an humble opinion of thy selfe, and thou shalt finde fauor at Gods hande, desire to be lowe and little in the world, that thou mayest be exalted and made great in an other world.

THERE IS NOT AMONGEST *all the ſynnes vvhich doe reigne in the vvorld a vyce more hurtfull to mankinde, then couetouſnes. The couetous man being cruell to all ſorts of perſons, and cheefelie to his ovvne bodie and his ſoule, and is of all men hated and abhorred, and doth neyther enioye this vvorld, nor the vvorld to come.*

CHAP. 36.

THE couetous man ſhal haue no inheritance with Chriſt: (ſayeth the Apoſtle.) This is the ſecond battayle with which the worlde doth aſſaulte vs, and ſet vpon vs, hich thou oughteſt to encounter and to eſiſt with remembring thy ſelfe that thou meſt into this worlde naked, and that all eſe temporall riches be but the mucke f the earth, and that they muſt be all lefte ere in this world behind thee, when thou peſt out of it. *Eph.* 5.

Amongeſt all vyces there is none ſo ll of inhumanitie and crueltie as couetouſnes is. The couetous man hath no chatie in him, he neyther knoweth father r mother, nor brother nor ſiſter, and his

neareſt kinne be all as they were ſtraung
Eccl. 14. to him. Eccleſiaſticus ſayeth: He that
euill to him ſelfe, vnto whom will he
good.

No good can be looked for at the
uetous mans hande, becauſe he is cru
vnto him ſelfe, he is good to none,
worſte to him ſelfe: he neuer doth go
vntill he dyeth. He that
ſparing of his goodes, is of his honor
credite ouer lauiſh and prodigall: and
that maketh the ſtrayteſt accompte of
money, of truth yet maketh he a rightfu
der reckening. No ſinne ought ſo much
be hated, as that curſed vyce of couetou
nes, which cauſeth that he which is cre
ted for to loue and honor God, maketh
ſelfe ſeruante and bondſlaue to the
riches and mucke of the earth.

Eccl. 10. Eccleſiaſticus ſayeth: There is no
worſe thing then the couetous man is,
ther in the earth, in heauen, nor in
Other ſinnes although that they be
ſelues vearie nought yet they be in
ſorte and degree profitable vnto oth
But the couetous man is hurtefull and
profitable to the common welthe, for
hourding and keeping vp ſtill all that
getteth he cauſeth a dearth and ſcar
of thinges.

None is ſo poore as he which is
uetous, he is cauſe of his owne miſerie
greater pouertie or miſerie there can
be, then to haue nothing. Vnto the co

ous man all thinges be wanting, he wan-
eth as well that whiche he hath, as that
hich he hath not. He can not poſſeſſe
at which he hath not, and of that which
e hath he is not maiſter but ſeruante.
nto pouerty a few things doe ſuffice, but
ouetouſnes can not with any thing be ſa-
iſfied. The greedines of riches, is a diſho-
orable honor. Other worldlye men,
thoughe they enioy not the nexte world
et doe they enioye this world, which is
reſent: But the couetous man, neyther en-
oyeth this world, nor the next. So as amõ-
geſt all worldlie folke he is the moſt miſe-
able, and vnhappie. He that putteth his
truſt in his money, hath his mynde voyde
of all wiſdome. It is a greater honor, (thé
o wynne a kingdome,) to conquer a mans
owne vnordynate deſires. The couetous
man hath a greate cõqueſt to make in ſub-
duing his vnſatiable loue of money.

The Deuill when God aſked of hym whence he came, made aunſwere, that he had gone rounde aboute the earth. So doe all couetous mẽ, they wander aboute the earth, as the Deuill did, but toward heauen they neuer looke: they ſeeke not to walke that way: The riche man is a pray for his prince, a marke for theeues to ſhoote at, & a cauſe of quarrell amongeſt his kynneſ-folke and frendes. His owne children doe deſire his death, becauſe they may haue the ſpoyle of hym after his death. *Iob. 1.*

He is not worthie of the company of

the Angells in heauen, nor meete for the conuersation amongest men here on the earth, he best deserueth therefore to haue his habitation in the ayre amongest the damned spirites, like an other Iudas, that for couetousnes of money solde our lord, and hong hym selfe vp in the ayre when he had done. The couetous man before that he doe wynne any thing here, he is wonne hym selfe. And before he can take any thing of any other man, he is first taken hym selfe by his owne vnordynate desires, and his vnbrideled appetites. He burneth here in the flame of his owne desires and shall burne after in the fierie flame of hell.

Luc. 16. The couetous rich man that was buried in hel, desired but one droppe of water to coole his thirst withall, as thoughe that one drop of water, had bene able to quench all that hoat fire. The true signification whereof is, that all the riches in the world, be but as it were one drop of water in comparison of that greate greedie desire that the couetous man doth burne withall. For althoughe he get that which he desireth yet is his burning desire thereby nothing quenched or abated at all.

Exod. 15. Euerie thing that is heauie doth naturallie incline and drawe to his Centre. Nothinge doth so chardge and burthen the harte, as doth that fowle sinne of couetousnes. They discended into hell like heauy stones, sayth the scripture of Pharao and

nd his company : Onelie couetouſnes
mongeſt all other vices is freſh in a mans
lde age. If thou doeſt lye vpon the earth
ith thy breſt, and drinke of the runninge
aters of theſe worldlie riches, thou
halt be diſcharged from the ſeruice of *Iu. 7.*
God. As Gedeon for the ſame cauſe diſ-
harged thoſe out of his ſeruice, that went
o fight againſt the Madianites.

This greedie thurſte deceyueth many *I ſ. 7.*
man. Acham was ſtoned to death for it.
Gieſie was ſtricken with leproſie. Iudas
was hanged: Ananias and Saphira died ſo- *4. Reg. 5.*
haynly: and all this was through their co-
uetouſnes: beware thou therefore of it. *Mat. 27.*
He is rather to be compted a valiant man,
hat conquereth his deſires, then he that
ouercometh his enemies.

If thou doeſt heape and ſet riches to- *Act. 5.*
gether, thou makeſt a heape of wood,
with which thy ſelfe ſhall be ſet a fire, like
as the phenix is. If the phiſition forbid
he ſicke man to eate of that which he
moſte earneſtly deſireth, he wil be conten-
ted to forbeare the ſame for his healthes
ſake, although he can not certeynly tell
hat he ſhall recouer his health thereby or
no: why wilte not thou then gyue credite
vnto almightie God, which biddeth thee
to beware of couetouſnes.

God like a good phiſition preſcribed *Gene. 2*
a dyet vnto our father Adam, but becauſe
he wolde not obſerue it, nor obey him, he
loſte much good, and fell into much euill:

Obey God who hath care to saue thee, and warneth thee to flye away from couetousnes.

HE THAT VVILL BE LIBE-

rall vnto our Lord Iesus Christ, in the person of his poore people, shall alvvayes abounde, & no necessarie thing shalbe vvanting vnto hym in this lyfe, and in the next lyfe he shall fynde, that he hath chaunged his naughtie money for good.

Chap. 37.

Luc. 6. GEVE and you shall haue gyuen vnto you agayne: sayeth our Lord. Christ compareth riches vnto thornes, which when they be layed vpon a mans bare hande they will not hurte him, but if he shut his hande together, they will hurt him and draw blood of him, and the faster that his hand is shut, so much more is the harme that he shall take thereby. Riches being in the open hande of the liberall man neuer doth any harme, but contrarywise, being in the hand of him that shutteth his fiste, and will neuer open it to the poore and needie, it doth much

uch hurte. Happie is he of whom that ay be ſayed which the ſcripture repor-eth: He opened his hande to the needie, nd to the poore he did not ſhut his fiſte;

In gyuing to the poore, thou doeſt *Pro. 31.* xchaũge thy bad money for good: If thou oeſt cut that away from thee, which thou aſt more then may ſuffice thee, thou ſhalt row and increaſe in vertue, lyke vnto the ree that hath his ſuperfluous bowes and ſciences cut away.

He ſhall neuer wante, that gyueth his *3. Reg. 17* goodes for Gods ſake, no more then the meale, and the oyle, were wantinge to the poore wydow that gaue Elias to eate at his neede, and releeued him when he was almoſt deade for hunger. Many doe ſay, if I might finde ſuch a one as Elias was, I colde willingly beſtowe myne almes vpon him: but ſuch men doe much deceyue them ſelues, for ſince they will not gyue vnto Elias maiſter, much leſſe will they gyue vnto Elias, for he that gyueth vnto the poore, doth gyue vnto Ieſus Chriſt, who ſayeth him ſelfe: That which you haue done vnto the leaſte of them that *Mat. 25.* haue beleeued in me, you haue done vnto me alſo. And if thou wilte gyue no ſuccor vnto Elias maiſter, how wilte thou gyue it vnto Elias.

Happie is he that hath conſideration *Pſal. 40.* vpon the poore and needy, for our Lorde ſhall deliuer him in the day of daunger. In the day of iudgement thou ſhalte be exa-

Obey God who hath care to saue thee, and warneth thee to flye away from couetousnes.

HE THAT VVILL BE LIBE-

rall vnto our Lord Iesus Christ, in the person of his poore people, shall alvvayes abounde, & no necessarie thing shalbe vvanting vnto hym in this lyfe, and in the next lyfe he shall fynde, that he hath chaunged his nought money for good.

CHAP. 37.

Luc. 6. GEVE and you shall haue gyuen vnto you agayne: sayeth our Lord. Christ compareth riches vnto thornes, which when they be layed vpon a mans bare hande they will not hurte him, but if he shut his hande together, they will hurt him and draw blood of him, and the faster that his hand is shut, so much more is the harme that he shall take thereby. Riches being in the open hande of the liberall man neuer doth any harme, but contrarywise, being in the hand of him that shutteth his fiste, and will neuer open it to the poore and needie, it doth much

much hurte. Happie is he of whom that may be sayed which the scripture reporteth: He opened his hande to the needie, and to the poore he did not shut his fiste.

In gyuing to the poore, thou doest exchaūge thy bad money for good: If thou doest cut that away from thee, which thou hast more then may suffice thee, thou shalt grow and increase in vertue, lyke vnto the tree that hath his superfluous bowes and sciences cut away. *Pro. 31.*

He shall neuer wante, that gyueth his goodes for Gods sake, no more then the meale, and the oyle, were wantinge to the poore wydow that gaue Elias to eate at his neede, and releeued him when he was almost deade for hunger. Many doe say, if I might: finde such a one as Elias was, I colde willingly bestowe myne almes vpon him: but such men doe much deceyue them selues, for since they will not gyue vnto Elias maister, much lesse will they gyue vnto Elias, for he that gyueth vnto the poore, doth gyue vnto Iesus Christ, who sayeth him selfe: That which you haue done vnto the leaste of them that haue beleeued in me, you haue done vnto me also. And if thou wilte gyue no succor vnto Elias maister, how wilte thou gyue it vnto Elias. *3. Reg. 17* *Mat. 25.*

Happie is he that hath consideration vpon the poore and needy, for our Lorde shall deliuer him in the day of daunger. In the day of iudgement thou shalte be exami- *Psal. 40.*

amined of thy workes of mercy.

The poore man God hath prouided to be the medicine of the riche man: but the couetous man will none of that medicine to cure his woundes withall. Many doe spende their goodes and their welth in making of fayre houses, in buying of rich tapestrie and Arras clothes, and prouyding them of goodly braue horses for ostentation sake, and by this meanes doe they thinke to get them selues fame and renowme. But they are much deceyued therein, for if they desire to be magnified and extolled, men are more likely to spread their fame and glory abrode, then walles hanginges, or vnreasonable beastes whiche haue no tongues to speake withall. That which thou spendest in setting out of vnreasonable creatures, for to be commēded therefore amongest men, gyue it away to the poore, and thou shalt be both prayed therefore, and loued also: For horses and houses can not set forth thy prayse, but poore men may well extol thy name. Be thou liberall and thou shalt be gratious to God, and acceptable amongest men.

The liberall man hath many frendes, and althoughe there be some whiche be vnthākefull, yet he that gyueth vnto many must needes haue many frendes. The couetous man is hated of all men, The poore men doe curse hym, and his owne adherents doe desire his death. And yf he haue any other vyce ioyned vnto his couetous-

nes

O how much is he maligned and spo-
ken of emongst all men? But yf the liberall
man be in any blame euerie man wil be
glad to couer his faulte, and to reprehend
them that doo fynde fault with hym.

The liberall man doth stand in a noble
state and condition. And many good turnes
doth he receyue, that is contented hym
selfe to doe many. He may well be called
a happie man on the earth. And a much
happier thing it is to gyue, then to take. It
is so much better to gyue, thé to be gyuen
vnto, as it is better to loue, thé to be loued.
To loue is an action and power of the
mynde, whence all vertue floweth, but to
be loued is no action nor commaundement of
the partie that is beloued. For it happe-
neth often, that many be beloued which
deserue it not. God geueth vnto all, & ta-
keth receyueth agayne of none, and there-
fore he that geueth is most like vnto god.
The sonne is the most excellent of all the
other planettes, because it geueth light to
all the rest.

He that gyueth, is liberall, pitifull,
and iust: and as the couetous man is vyle
and niggish, so contrarywyse, is the liberall
man noble and generous.

Riches to a wyse man is a burthen and
bondage, and to a foole it is a reproch &
blame: & although that prodigalitie be a
vyce, yet couetousnes is a worse vyce: for
the prodigall man doth good to many, but
the couetous person doth good to none.

The

THE GREATEST MISERIES and calamities that the vvorld hath euer receyued, hath bene caused by the abhominable vice of lecherie & fleshelie lustes, from vvhich vvhosoeuer desireth to be kept free, and cleane, must flie all occasions of striuinge therevvithall.

CHAP. 38.

1.Cor.6. DOe not you know, (sayth the Apostle) that your bodies be the temples of the holie ghost? VVho soeuer doth violate this tẽple, God will destroy hym. This is the third battayll, that the world doth fight against thee withall.

Other vyces doe defyle onlie the soule of man, but this most odious synne, defyleth the whole man. Thou canst not auoyde the most rigorous punnishement of God, if thou wilt shamefullie defyle the temple of the holie ghost.

Gene. 17. 19. 38. 34. For this cursed cryme, God destroyed the whole world with the flood, he sent downe fire from heauen, and consumed therwith fyue cities: for this sinne was Hemor sodaynlie slayne. The citie of Sichem was brought to desolatiõ, the whole tribe of

of Beniamyn, was almost all rooted out.

It procured the death of Amon, And it caused Salomon to cómyt Idolatrie. It was the cause of the death of Sarais husbands, and made Sampson blinde. It did great damage and harme to kinge Dauid, and it was the ouerthrow of the olde iudges that accused Susanna. By reasó of that, also did God slaye in one day three and twentie thousad of his owne people the Israelites. The greatest and sharpest corrections that wee doe reade that God hath inflicted vnto people at any time, hath bene for this fowle offence of the flesh. *Iu. 20. 2.Re.13. Tob. 8. Iud.16. 3.Reg.12.*

Flie from this pestilence, and the comfort of the holie Ghost will light vpó thee. Haue alwayes in thy memory death, and thou wilt then keepe with gladnes that which thou thinkest nowe to be so hard and difficult. *Dan. 13. Num.28. 1.Cor.10.*

Flie from idlenes, and thou shalt cut of many of thy temptations. Remember thee of the fire of hell, where fleshlie men shall dwell for euer, and thou shalt synde all those affections to fayle thee, that doe now so much torment thee.

It seemed to thee an hard matter to resist temptation, but an harder matter it is for thee to be tormented in hell. He that doeth not defend hym selfe from the first fire, shall not escape from the second: let one heate put out an other. Let the remembrance of the hoat fire of hell, quench this hoat fire of thy flesh. If the ear-

earneſt loue of God doth once take hold of thee, all theſe vanities will flie farre of from thee. He is the ſeruante of the deuill that conſenteth vnto ſynne and taketh delight in wicked imaginations.

Gal. 5. Of this ſynne ſpake the Apoſtle when he ſaide, that they which did ſuch thinges, ſholde not enter into the kingdome of God. The ſynne of the fleſh is a fire infernall, and the mayntainer thereof is the ſynne of glotony. The flame thereof is filthines, the Aſhes is vncleanes. The ſmoke is infamy, the end torment. It is the deſtruction of the bodie, The abridger of thy lyfe, The corruption of vertue, And the tranſgreſſion of the lawe. They that offend God, by delighting in ſo vyle a vice doe ſhew the ſelues to be verie deſperate wretches. If thou wilt conquer this ſynne thou muſt flie away from it, as the Apo-

1 Cor. 6 ſtle doth gyue thee councell. This victorie is gotten rather by flying, then fightinge.

And yf thou wilt haue the fire to abate, thou muſt take away the wood from it, that is the delicate fare wherewith thou haſt foſtered and fed thy ſelfe ouermuche. For it will be an eaſie matter for thee to be chaſte, if thou wilt lyue with a meane diet, and keepe thy ſelfe occupied in good exercyſes. And greate wonder it were that thou ſholdeſt eſcape the daunger of that fire, yf thou doeſt feede dayntelie and lyue ydlye.

VVith the water of thy teares ſhalte

thou

thou beste quench the fire of the flesshe: If thou wilte not flye from the occasion, and remoue thy selfe from the daunger of euill company, eyther first or last thou muste needes be ouercome. There be fewe, but that eyther yonge or olde, they doe paye some tribute to this idoll of the deuill, because there be but fewe that will firmely resolue with them selues, to keepe them out of daunger, and abandon all worldly delightes. They desire to be chaste, and are contente to commend it in other, but they will doe but little them selues to the preserving of their chastitie: they will be honest, and yet will they not leaue of their trade and entercourse with the world. They haue a good meanyng, but they haue not a prouident care. It is necessarie for hym that will not falle into this vyce, to lyue verie warelie. And although that thou sholdest be taken amongest worldlie men, to be a man of small good maner, and little nurture, to refuse such company and occasiõs as daily thou sholdest be offered, yet thereof take thou no care for so muste thou doe, that wilt lyue in a worlde so daungerous as this is.

Happie is that chaste soule, which in a cleane and pure bodie, doth seruice vnto her spouse Iesus Christ. Happie is he that prepareth in his hart, a cleane habitation for the holie ghost to dwell in. Happie is he that so clenseth, and purifieth the temple of the holie ghoste, that he maketh hym

hym therein a meete habitation.

Remember thy death and what end our bodies muſt come vnto, and into what corruption they be to be reſolued. Reuoluing theſe thinges well in thy minde, thou wilte be moued to ſerue God in all cleannes, that ſo thou maieſt enioye hym for euer, and ſo deliuer thy ſelfe from thoſe infernall fires, where thoſe men ſhall be burnte for euer that in this worlde haue folowed their appetites and haue gone after their carnall deſires.

CHASTITIE MAKETH A man to be beloued of God, and he hath alwaies had thoſe in great eſtimation, which haue led a chaſte lyfe, which is gotten by chaſtenyng of the fleſh, and flying from daungerous company.

CHAP. 39.

Sap. 1. INTO a maligrant mynde, there ſhal no wiſdome enter, neither ſhal it dwell in a body that is ſubiect vnto ſinne: ſayeth the wyſe man. Before that God wold declare vnto Ezechiell the Prophet, what he had in his behalfe to ſhew vnto the childrē of Amō, he

Ezc. 24.

he first slew his wyfe, And when his wyfe was dead he was better disposed to gyue eare vnto gods secretes, for before he was intangled in the snares of fleshlie loue.

Amongest the Apostles, S. Iohn the Euangelist, and S. Paule were the onelie knowē virgins: Of which the one was rapt vp into the third heauen, & there saw god hym selfe, and the other had his restinge place in the bosome of our Lorde, where he had his heauenlie secretes reueled vnto hym. And after in the Isle of Pathmos, he reueled vnto hym also the whole state of the church militant. By this singuler prerogatiue of their chastity, they were more purified, & had the more exquisite knowledge of diuine thinges, as appeareth in the scriptures. *Apoc. 1.*

Thomas of Aquine, beinge indued with this singulier vertue, did shyne by his wonderfull wisdome in the Church of God. He that is free from all earthlie cares, may well contemplate the heauenlie secretes. Gather thy senses together, and refrayne thy appetites, and so shalt thou keepe chastitie.

Hieremy sayth, Death entreth in at our wyndowes. Vnlesse thou setteste a watche ouer thy senses, thy soule is in daunger to dye of an euill death. *Iher. 9.*

Iehoseth lost his lyfe, because the dores of his house were not well garded and kept. If thou takest no care about the keepinge of thy senses, thou shalt not be *2. Re. 4.*

able

able to keepe this precious treasor. Doe but consider what harme hath happened to the world by reason of Eua her ouer carneſt settelinge of hor eyes vpon the hewie of the forbidden tree. It is not lawfull for thee ouer curiouſlie to behold that, which
2 Re. 11. is not lawfull for thee to desire. If Dauid had not so intentiuelie beholden Bersabe as he did, he had neuer lost so much good as he did loose, neyther had he fallen into so much euill, as he fell into. Be thou vigilat & carefull in the keeping of thy senses. The scripture sayth, myne eye hath taken
Iud. 13. away my soule. This caused the death of Holofernes.

Lay chastitie for thy foundation, and therevpon mayest thou buyld vp other vertues. As amonge all vyces, none so much troubleth the vnderstandinge, nor darkeneth reason, as the sinne of the flesh doth, so likewyse by the contrarie, chastitie setteth man at libertie, and submytteth the sense vnto reason. Of God (that is of his owne nature, most pure and clene) the scripture saith, that he feedeth amõge the lillies, because that he taketh delight in the cleannes and brightnes of chastitie. Euery thing delighteth in his like. The puritie that is in a reasonable creature, is most acceptable to God, wherein as in a thing most conformable to his owne nature, his pleasure is cheefelie to rest.

Apo. 21. It is written. No vnclene thinge shall enter into the heauenlie citie. The spiri-

tuall

tuall bewtie of our ſoule is principallie attributed vnto chaſtitie, becauſe it maketh a conſonance, and a proportionable agreement betwixt the ſoule and the bodie, by ſubduinge the fleſh vnto the ſoule.

The wyſe man ſayth, O how bewtifull is the chaſte generatiō with cleannes, The memory thereof is immortall, and it is well knowen both to God and man. It is likened in ſcripture vnto a roſe, as well for the bewtie thereof, as alſo becauſe it groweth and contynueth amongeſt ſharpe prickels: for chaſtity neither groweth nor contynueth, but where there is ſharpenes and auſteritie of lyfe, and mortification of the fleſh. Chaſtitie is alwayes in daunger, being among pleaſures and delightes: Chaſtitie dyeth without it be maynteyned by faſtinge and temperance: And beinge vpholden by theſe two, it lyueth and reigneth glorioufflie, and is crowned at laſt immortallie. It is as greate a miracle to rayſe a deade man to lyfe, as it is to be chaſte without abſtinence. *Sap. 4.* *Eccl. 9.*

Thou muſt not be idle, yf thou wilt haue this vertue: Flie from the company & conuerſatiō of all thoſe that be diſſolutely diſpoſed, and by this meanes preparinge thy bodie, thou ſhalt make it a meete dwelling, for the holie Ghoſt.

The Doue flieng out of the Arke of Noe, neuer found where to reſt but vpon dead bodies, and therefore returned ſhee backe to the Arke agayne. The ſpirite *Gene. 2.*

of

of our lord doth not inhabite in vncleane bodyes, but in thoſe that be pure and chaſte. This chaſtitie is a glorious, and an Angelicall vertue. Fly from the peſtilence of carnall vyces, that thy ſoule may be the true and faythfull ſpouſe of Ieſus Chriſt.

THOSE THINGES VVHICHE

ſeeme moſt goodlie to the vvorld, being compared vvith heauenlie thinges, be as it vvere nothinge, And therefore happie are they that doe conſider it, And doe deſpiſe the vvorlde vvith all the vanities thereof, and ioyne them ſelues vnto Chriſt, of vvhome they may after receyue the revvarde of eternall lyfe.

CHAP. 40.

Pſal. 150.

THEY ſet nothinge by the lande that moſt was to be deſired: ſaide the prophet of worldlie men. It is a wonderfull matter, that the thing which wee moſt of all deſire, and leaſt make reckenyng of is glorie. VVee doe not naturallie loue any thing ſo much, neyther doe we looſe any thing more eaſelie: but yet for glorie

will

will no man be content to venter the losse of all he hath or may haue. And he that seeketh ambitiouslie after this worldlie glory, doth looſe in this lyfe the comforte of the ſpirite, and in the other, eternall felicitie.

The ſeruantes of this world, doe depryue them ſelues of much good, & greate conſolation. And for the greate loue they doe beare to thoſe corruptible goodes, they neuer come to taſt of the ſweete conuerſation of Ieſus Chriſt. It is much to be lamented, to ſee in what thinges men doe receyue their cheefe delight, and that they haue ſo corrupted their taſte, that the ſweete comfortes of God doe growe vnto them noyſome and vnſauorie: And the cõtemplation of God, and deuoute praying, doe ſeeme vnpleaſant: And all the bitter & vnſauorie pleaſures of this world doe onlie ſeeme ſweete & pleaſant vnto them.

The taſte of gods loue is ſo delicate & ſweete, that they onlie may taſte thereof, that haue no taſte in any of the vaine pleaſures of this world. Flie away from the vanities of this world, for ſo much the further as thou goeſt from them, ſo much the nearer ſhalt thou come vnto God, And be made pertaker of his heauenlie conſolations. And the leſſe that thou doeſt conuerſe with the world ſo much ſhalt thou enioye the more of gods loue.

If they which doe contemne the vanity of this world, & doe giue them ſelues

to the seruice of God, be so filled with so many and so great spirituall comfortes: why doest not thou also make hast to goe toward hym, how long wilt thou stay: Thy losse & thy ruine, must needs be great, since the loue of such base stuffe as this world doth yeld thee, is able to withholde and keepe thee from hym. Let not the bitter pleasures of this lyfe depryue thee of the sweete and perfect pleasures of the other lyfe. Consume not thy dayes in the loue of such vyle thinges, and of so little estimation.

Consider with thy selfe, both what it is that thou looseſt, and for what thou looseſt it: that which thou loueſt in this worlde is nothing, and that which God hath prepared for them that doe loue him, is infinite, as he him selfe is infinite: happie is that soule that is fed onely with the loue of God, and is norished with the odor of his holy vertues.

Happie is he whose determination is fully set to get the inuisible thinges, and to despise these visible thinges. It is most cleare that such a one, is both a good and a wise man, for he buyeth for small things, thinges without measure, and for thinges transitorie, thinges that be euerlasting: and for vyle thinges and of no price, thinges that be of infinite value: he buyeth fayre thinges for foule, pleasante thinges, for thinges most miserable, sweete thinges for bitter, and that which is most of all, he bu-

eth all thinges for nothing. If thou wilt, come vnto him, thou must loue him alone for thou canst not loue him perfectly as thou oughtest to doe: if thou doest loue anything beside him or with him.

Let not the apparence of these corruptible thinges deceyue thee: let not the vanitie of these honors, nor the pleasures of this presente lyfe blinde thyne vnderstandinge: In despysing of the vanitie of this worlde, thou shalte winne the loue of God. Consider how little God doth commaunde thee, and how much he doth promyse thee. Resigne vp the vyle thinges of this world, that thou mayest get the most precious pearle of infinite value, which is the lyfe euerlasting, for this present lyfe is in effect but a moment in comparison of that perpetuall lyfe which is to come. Despise this short and corruptible lyfe, that thou mayest wynne the eternall and happie lyfe.

He were to be accompted but for a foole, that hauing goodlie Pallaces, & faire cities of his owne, wold goe dwell in a stable. Such is this miserable world in respect of the celestiall citie. Make then but little accompte of that which appeareth somewhat, and is in deede little or nothing at all. And looke vnto our Lorde, who is he that doth inuite thee with his holy loue, & doth set open vnto thee the gates of heauen. Cut away the roote of euill thoughtes which the deuill and the world haue planted

ted in thy fantasie.

Enforce thy spirite to despise the corruptible and transitorie thinges, and to love the durable and eternall things for the which thou wast made, To the intent that thou mayest lyue here in this lyfe, as in the way, and in the next thou mayest reigne as in thy proper Countrye. Amen.

The end of the second booke.

THE THIRD BOOKE of despisinge the vvorld.

VVhich teacheth how by despisinge these vanities wee may serue Iesus Christ.

The thirde parte.

All thinges of this vvorlde be false and vayne, and therefore they can not satisfie our soules, but God onlie, vvho is our cheefe good of all, doth perfectlie satisfie and fil all those, that doe seeke

CHAP. I.

THE riche men (sayeth the psalme) were hungrie and suffred necessitie, but to the that do seeke God al goodnes shall abounde. He that hath God hath all goodnes, and euery thing shall abounde vnto him: and he that hath not God hath nothinge: without God euery delectation is sorowe, euery ioy is vayne, and all abound- *Psal. 33*

daunce is pouertie and neceſſitie: it is great libertie of ſoule not to deſire any thinge in this world.

God onely, who hath created our ſoule, doth fulfill our deſires, and ſatiſfie our appetites: they be very vayne, that doe thinke to finde true contentment in thinges of this lyfe.

There is nothing ſo ſweete in this lyfe, but that it is full of bitternes: there is nothing ſo pretious, ſo good, or ſo delectable, that can make a man throughly happie, eyther by delyuering him from euill, or by gyuing him ioye euerlaſting, but onely God, who is our cheefe good, and our felicitie: what ſo euer is not of God is pouertie.

Pſal. 22. God ſhall feede me, and nothing ſhall be wanting vnto me: ſayeth the prophet. The kinges and princes of the earth can not ſay ſo much, for the greater that they be, ſo much the more doe they ſuffer neceſſitie: they haue greater care to mayntayne their honor, and to prouyde for their houſe, and to gouerne that which is vnder their charge. Onely the ſeruant of Ieſus Chriſt can ſay, that nothing ſhall be wanting vnto him: he that is fed at Gods hande is ſure to be ſatiate and contented.

The worlde doth feede his ſheepe with withered graſſe, and keepeth them amongeſt the briers and thornes, their water is poyſoned, and vnder the graſſe Gene. 3. doth death lye lurking. The deuill gaue

meate

nisse to our firste forefathers, and after they had eaten they were poysoned. The worldly man doth eate the hearbes of delight, and sodenly after he hath eaten dyeth therewithall. He is trayned with the leyte of honors and riches, and is after taken and caught fast by them.

The holy Prophet sayeth thou arte my God, thou art my portion in the lande of the liuinge. Happie is he that is fed at gods owne hande: and putteth not his confidence in men. Happie is he that seeketh God with his whole hart, and desireth to be comforted by hym. *Psa.* 141.

Drinke thou neuer so much of the waters of these worldlie honors and vanities, yet thy thurst shalt neuer be quéched, but thou shalt still be like to one that is in a dropsie, who the more that he drinketh, the more he may still drinke. All thinges doe trust in our Lord, and he gyueth them meate in their due tyme. *Psa.* 103.

The prodigall sonne after he had once seperated hym selfe from God, confessed straighte wayes that he was almost dead for hunger. Vice doth alwayes cause famine and much trouble in the will of man, which vertue doeth not, but doth full ministre vnto is much ioy and cóforte. *Luc.* 15.

The wyse man sayth, doe not thou taste of the pleasant dishes that the worlde setteth before thee, for his bred is full of lyinge and falsehood. Although it telleth thee, that thou shalt finde in vyce and in sinnes *Prou.* 23.

good nourishement and satietie, yet doe not thou beleue it.

The Nigremancyers and inchaunters will make a shew to thyne eye of pleasant Gardeins and fruytfull trees, but yf thou doest gather and eate of the fruyte thereof thou shalt fynde nothinge at all therein: so doth the world make men beleue that whatsoeuer it offereth vnto them, is of good substance, and may well suffice to satisfie their hunger, but in trueth when triall is made there is nothing founde, but that which is vayne and full of wynde. And this is the cause why they are neuer satisfied, nor doe lyue contented.

Our soule is no Camelion, that it can lyue by wynde alone. Dauid sayth in the person of the world, I opened my mouth, and drew in the ayre. The world openeth his delights, & layeth abrode his will and pleasure, and thinketh to feede men with wynde.

Psa. 118.

Ephraim (saith Osee) feedeth the wynde. A very vayne thinge is that which filleth not the place where it is. The thinges of this worlde doe not fill our soule, but onlie puffe it vp and make it swell. VVoldest not thou take hym for a foole, that when he were hungrye wold open his mouth and take in the ayre to satisfie his hunger withall? The follie is nothinge lesse yf thou thinkest to satisfie thyne appetite with the wynde of this worldlie vanitie.

Ose. 12.

Psal. 16.

The Prophet saide vnto God of

worldlie men, their bellie is filled with these thinges which thou keepest most secret: lordes and great men vse to set out the best thinges in their house to the most open viewe of the eye. They hange vp their hangynges of silke and Arras in their hyest and cheefest chambers of resort, but the most base & vyle thinges of their house they bestow in the corners and secret roomes of the house: Euen so doth God set out the riches of his glory & of his kingdome in the open market, affordinge euery man penny worth thereof, to as many as will buye of yt. But the golde and siluer which is best worthie to be esteemed, and (if yt were the verie sweeping and dust of the house) he hath hid vnder the ground, and set them out of sight. Of these secret thinges then, which in gods sight are noughte worth, nor reputed for any, (Dauid sayth) The bellie of these worldlie men is full. They fill them selues with aire, & gather together the most vyle thinges of gods house, to make their treasor of.

These worldlie thinges be like vnto a sharpe liquore, which neuer satisfieth, but prouoketh the appetite to take more meate, they shall suffer hūger like dogges and shall goe rounde aboute the citie sayth the Prophet Dauid. They goe round about the earth to get honors and riches, but for all that their hunger will not be satisfied. The Prophet Aggeus sayth vnto

Psal. 58.

Agge. 1. worldlie men. Thou haſt eaten but thou haſt not ſatiſfied thy ſelfe, & thou haſt put on thy clothes and art neuer the warmer.

The more worldlie thinges that thou haſt, the more ſhalt thou deſire of them, & the vehemencie of thy thirſt ſhalbe the greater. Thou art like one that eateth ſalte And as he that throweth oyle into the fire to quench it. Labor not to ſeeke after the vanities of this world, for thou ſhalt neuer quench therewith the thyrſt of the ſoule although thou getteſt that which thou doeſt deſire.

THE SOVLE BEINGE *indued with reaſon, and created after the image of God, ought to delighte and reioyce onlie in hym, and of hym receyue perfect comforte.*

CHAP. 2.

Pſa. 18. OPEN thy mouth and I will fill it (ſayth God.) After that our Lorde had recommended vnto his people the obſeruing of his commanndemétes. In reward thereof he tolde them, that yf they wold opé their mouthes, he wold fill them. Thou muſt not vnderſtand this by our bodely mouth, which

which being of ſo ſmall a quãtitie, is ſoone filled, but of the mouth of the ſoule which is our deſire and our longinge.

The whole world is not able to ſatiſfie the greate deſire of our ſoule, but onlie God whiche created our ſoule after his owne Image and likenes, who is he that ſaide: Put forth thy petition and extend thy deſire, for I am he that muſt ſatiſfie & fulfill it, and none other beſyde me.

The reaſonable ſoule which is created after the image and likenes of God, may well be occupied aboute many thinges, but it ſhall neuer be ſatiſfied nor filled, but with God hym ſelfe. In hym it is at reſt & quyetnes, and by hym it receyueth perfect ioye, and felicitie. Happie is that ſoule vnto the which God is all thinges, and nothing is pleaſant vnto yt but God alone, & beſyde hym all thinges are bitter & greenous. Our ſoule ſhall neuer fynde reſt, yf it ſeeke for comforte in earthlie thinges.

The veſſell whileſt it is in the water ſeemeth not heauie, but as ſoone as it cometh out of the water, the heauines and waight thereof appeareth. The reaſon is, becauſe the ſubſtance thereof being earth or that which is neareſt vnto earth: it hath moſt agreement and cõuenience with the element of water, when it is vpon the water. So when thou art with God in hart by faythfull loue, thou art in the element that is moſt proper, and proportionate vnto thee, and remaynynge there with

hym, thou goest away merely & with good contentment. But when thou doest leue the world, thou goest cleane out of thyne owne proper element which is God, and therefore euerie thinge then seemeth paynefull and heauie vnto thee.

The wicked men fynde much trouble & busines euen in the middest of their honors, and good men finde comfort and quyetnes in all reproches that can be giuen the. Only in God is true ioye of hart. And out of God is there neyther peace nor pleasure. As thy bodie can neuer take rest being layed vpon a narrowe peece of wood, so shall thy soule neuer fynde any rest in thinges of this world. All that (whiche is not God hym selfe) doth no more good vnto the soule: then it doth ease to the bodie to sleepe vpon a boorde that is not three fingers brode. Thou oughtest to consider, that thou canst get no rest by louing the thinges of the earth, and for that cause thou oughtest to turne thee vnto God alone, yf thou wilt get a quyet lyfe.

Gene. 1. When God created man, the scripture sayth that he rested hym: which he saide not when he had created other thinges, for man can only rest in God. God is saide to rest in man onlie, when man receyueth his only rest in God him selfe.

Psa. 102. God filleth thy desire with good thinges, sayth the prophet. Our appetite will neuer rest vntill it come vnto the end

ſeeketh. Our ſoule is of that noble na-
re, that nothing can ſatiſſie it, but the
oeſe good of all which is god. VVhiche
peared by the earneſt crying out of
uid ſayinge: As the hart deſireth the *Pſal.41.*
untayne of water, ſo longeth my ſoule
ter thee (O my God) my ſoule hath thir-
ed after thee, the foũtayne of lyuelie wa-
r: when ſhall I come, and appeare before
y preſence? My teares were my foode
th day & night, when they aſked of me
here is now thy God? VVhen he was frõ
d, he wept to ſee him ſelfe in that thirſt,
d in that neceſſitie: And therefore he de-
red god to gyue hym his full and per-
ct contentation.

The world cannot quench the thirſt
f thy deſire, therefore oughteſt thou to
e vnto Chriſt who ſayeth, whoſoeuer
hirſteth, le hym come vnto mee. Set not
yne harte vpon the vanities of this pre-
ent world, vnleſſe thou doeſt meane to be
exed} with vnquyetnes and affliction.
Doe not thou loue this temporall glorie,
nd thou ſhalt haue the eternall glorie.

If thou doeſt looke to obtayne
whatſoeuer thou deſireſt, take the coũcell
of that holie Prophet Dauid that ſayth, *Pſal. 36.*
Delight in our Lorde, and he will gyue
thee the petitions of thyne hart. Hym
onlie oughteſt thou to loue, and ſo in this
lyfe thou ſhalt be glad and reioyce,
and in the other lyue in blyſſe
euerlaſtinge.

hym, thou goest away merely & with good contentment. But when thou doest loue the world, thou goest cleane out of thyne owne proper element which is God, and therefore euerie thinge then seemeth paynefull and heauie vnto thee.

The wicked men fynde much trouble & busines euen in the middest of their honors, and good men finde comfort and quyetnes in all reproches that can be gyuen the. Only in God is true ioye of hart. And out of God is there neyther peace nor pleasure. As thy bodie can neuer take rest being layed vpon a narrowe peece of wood, so shall thy soule neuer fynde any rest in thinges of this world. All that (whiche is not God hym selfe) doth no more good vnto the soule, then it doth ease to the bodie to sleepe vpon a boorde that is not three fingers brode. Thou oughtest to consider, that thou canst get no rest by louing the thinges of the earth, and for that cause thou oughtest to turne thee vnto God alone, yf thou wilt get a quyet lyfe.

Gene. 1. When God created man, the scripture sayth that he rested hym: which he saide not when he had created other thinges, for man can only rest in God. God is saide to rest in man onlie, when man receyueth his only rest in God him selfe.

Psa. 102. God filleth thy desire with good thinges, sayth the prophet. Our appetite will neuer rest vntill it come vnto the end

it

it seeketh. Our soule is of that noble nature, that nothing can satisfie it, but the cheefe good of all which is god. VVhiche appeared by the earnest crying out of Dauid sayinge: As the hart desireth the fountayne of water, so longeth my soule after thee (O my God) my soule hath thirsted after thee, the foutayne of lyuelie water: when shall I come, and appeare before thy presence? My teares were my foode both day & night, when they asked of me where is now thy God? VVhen he was frō god, he wept to see him selfe in that thirst, and in that necessitie: And therefore he desired god to gyue hym his full and perfect contentation. *Psal. 41.*

The world cannot quench the thirst of thy desire, therefore oughtest thou to gre vnto Christ who sayeth, whosoeuer thirsteth, le hym come vnto mee. Set not thyne harte vpon the vanities of this present world, vnlesse thou doest meane to be vexed with vnquyetnes and affliction. Doe not thou loue this temporall glorie, and thou shalt haue the eternall glorie.

If thou doest looke to obtayne whatsoeuer thou desirest, take the coūcell of that holie Prophet Dauid that sayth, Delight in our Lorde, and he will gyue thee the petitions of thyne hart. Hym onlie oughtest thou to loue, and so in this lyfe thou shalt be glad and reioyce, and in the other lyue in blysse euerlastinge. *Psal. 36.*

GOD IS ONLIE THE FOODE

of our ſoule, for he hath made vs onlie for hym ſelfe: and our ſoule beinge a ſpirite, it is vnpoſſible to ſatiate it with corporall thinges, becauſe there is no conformitie betwixt them and it.

CHAP. 3.

Pſal. 16. I SHALL then be ſatiſfied when I ſhall ſee thy glorie, (ſayth the Prophet vnto God) doe not thou ſeeke for contentement in thinges that be created, for in them ſhalt thou neuer finde it. All that is in the whole worlde, is but little for our reaſonable ſoule. That veſſell which is able to conteyne God hym ſelfe, can neuer be full, vntill that God hym ſelfe doe fill it. The cauſe whereof is the vanitie of theſe worldlie thinges.

The thinges that be of their owne nature vayne, (as all theſe worldlie thinges be) doe ſo occupy the place wherein they be, that for all their being there, the place remayneth emptie ſtill, and golde doth no more ſatiſfie the ſoule, then wynde doth ſatiſfie the bodie. The deſires of our ſoule can be but little ſatiſfied, with all that is

on the earth to be deſired, becauſe the deſires thereof be infinite, and without the compas of any meaſure or boundes. Therefore in this lyfe wee haue no other remedie, but to take away the deſire of the thinges of this worlde.

If a man were ſo madde, that he wold needes flie vp into heauen, it were but an euill remedie to deuiſe for hym all ſuch thinges, as were neceſſarie to further his enterprice forwarde. It were much better to conſider the meanes how to make hym leaue it of, and to put that imagination out of his heade, ſince it is a thinge impoſſible to be broughte to paſſe. After this manner muſt thou applie the remedie to all thy greedie deſires, and thirſting after honors and riches, alwayes perſwading thy ſelfe, that it is vnpoſſible for thy ſoule to be ſatiate with any thinge that is conteyned vnder thee cope of heauen. This is all the remedie that thou haſt to take away theſe vaine deſires of thyne, for it is more eaſie for a man to haue wynges, and to flie aboue the cloudes, then to haue thy deſires fullie ſatisfied with the pleaſures of this lyfe.

Theſe temporall goodes, be but as an yll matter, to ſet our deſires on a fire. As it were a madnes to adde more wood to the fire for to put it out withall, ſo is it as greate madnes for vs to thinke, that wee can put out the fire of our deſires, with the drie wood of theſe worldlie delytes.

The

The principall cause and reason thereof is because that none of the goodes of this lyfe, can haue any conformitie or agreement with the nature of our soule.

God hath made vs for hym selfe, and our harte is neuer setled in full quyetnes, vntill that it rest whollie in hym. God hath gyuen vnto all thinges certaine prescribed rules, answerable vnto their owne natures. It were against all rule of reason to feede an horse with flesh, and a lyon with grasse, because it is not agreable with their natures. And our soule beinge a spirite, how shall it be satisfied with corporall thinges? Golde and our spirite be nothing like together, neyther any thinge that the worlde bringeth forth or gyueth, hath conformitie with the nature of the soule. Vnto some creatures as vnto the Camelions, it geueth ayre to mainteyne them withall, wherewith the proude men doe seeme to be maynteined also, but yet the soule is no Camelion.

Vnto some other it geueth Iron to lyue withall, as the Oysteriges, vnto which it seemeth that couetous men haue some conformitie. Some be fed with filthines, as the fleshlie and carnall folke, and to some it gyueth poyson for their foode, as vnto the enuious persons. But because all these thinges be earthlie and haue no agreement with our soule, it can not be satisfeyned with earthlie thinges: onlie grace and the gyftes of the holie Ghost (as

thinges ſpirituall) can gyue ſuſtenance & ſtrength to our ſoule. And although that pride, and enuy, and all other vyces, be thinges in their kynde ſpirituall, yet foloweth it not thereon that they be the foode of our ſpirite, for their be many corporall thinges which be not the ſuſtenance or foode of our bodies. The reaſon is, for that God is onlie the foode of our ſoule, and not any other thinge in the world beſide. He hauing ſo ordeined it in our creation, that our ſoule ſholde not be ſatiſfied with any thing but hym ſelfe.

If thou ſhouldeſt curiouſly aſke whye bread doth nouriſh our bodies & not poyſon, there is no other reaſon to be gyuen thee therefore, but that bread is agreeable to the nature of the body and not poyſon: And euen ſo is it by our ſoule, for as much as God is the naturall foode thereof: if it be fedd or nouriſhed with any other thing but God, it is enough to make it to ſtarue for hunger.

This ſpirituall foode hath alſo this aduauntage, which our bodely nouriſhment hath not, for that our bodely ſuſtenance engendreth ſtill a ſatietie and loathing in them that doe take of it, but the ſoule enioying once heauen, and hauing the fruition of God, may both haue ſatietie without loathſomnes, and yet haue withall an hunger vnto God, ſo as the ſatietie or fullnes quencheth not the deſire, neither letteth the ſoule from deſiring ſtill.

Make

Make not much a doe in afflicting of thy ſelfe, to winne authoritie or credite in the world, for all is but affliction and torment of the ſpirite: ſeeke not after the riches and honors of this miſerable world, for in them ſhalte thou finde nothing but charge and care, but turne thy ſelfe wholy vnto God, for he is thy true foode, and ſuſtenance of thy ſoule, that maynteyneth it, and enricheth it.

VVHOSOEVER DESIRETH to finde reſt let hym not ſeeke it in thinges of this vvorlde, for they be all full of trouble and turmoyle, but let hym turne hym vnto God, and he ſhall enioy quyetnes, and moſt happie tranquillitie.

CHAP. 4.

Pſa 114. RETVRNE (O my ſoule) vnto thy reſt: (ſaieth the prophet.) The ſicke man although he doe chaunge his beddes neuer ſo often, yet ſhall he neuer finde eaſe, vntil his paine be taken away, that cauſed his vnquietnes. Thou doeſt carry about with thee the infirmitie of worldly loue, but vntill thou caſt

caſt it cleane away from thee, thou ſhalte neuer finde any eaſe in all the delicate beddes of honors, riches, or delightes. In God onely thou ſhalte finde reſt: loue God and thou ſhalte finde quietnes, turne thee vnto him and thou ſhalt enioy a moſt perfect contentment.

Ionas the prophete, after he was gone away from God neuer found reſt, he was diſquieted vpon euery place on the land, he fled after to the ſea, and being in a ſhip the tempeſt ouertooke him and diſquyeted him, but where God is, there is no tempeſt: he called vnto God in the whales bellie, and made his prayers vnto him, and ſo when he turned vnto him he was diſcharged of all his former troubles. *Ion. 1. 2.*

Seeke not for any reſt in thinges of this lyfe, thinke not to finde any perfecte ioy in this worlde, for where ſo euer thou becomeſt, thou ſhalt be beaten with many afflictions: thou carieſt thy infirmitie with thee, thou ſhalte not finde quyetnes in any thing that thou loueſt here: chaunge not thy place but chaunge thyne affection: turne vnto God and thou ſhalte be in reſte and quyetnes: this is the readieſt way to finde that comforte which thy ſoule ſeeketh after.

VVhen temporall goodes be once gotten, they be but little eſteemed: but thinges eternall which be gotten with leſſe trauayle then the other, be much eſteemed, becauſe they gyue perfecte content-

mens

ment.

Gene. 32. All the tyme that Iacob continued in Labans houſe, he neuer had any thing but diſpleaſures and diſquyetnes, but as ſoone as he was gone from him, he met ſtraight way with an whole hoſte of angels. They which doe ſerue the worlde, neuer finde out any thing but trouble and trauayle as Iacob did when he ſerued Laban: therefore the ſeruant of Ieſus Chriſt ought to turne towarde his fathers houſe, which is God him ſelfe, and there ſhall he finde diuine conſolations: as in all miſcheefes, the remedie that we haue, is to goe out of them, the ſame way that we came into the: ſo the remedie to make vs perfecte, is to returne thether, from whence we were departed: and it is naturall for euery thing to returne vnto that from whence it firſte came, & in this conſiſteth our perfection.

The bull when he is well bayted in the market place, goeth euer out agayne at the ſame dore that he came in at, for naturall inſtincte did teach him to ſeeke to auoyde daunger the ſame way he entred into it: and thou when thou arte well bayted and hunted vp and downe here in the worlde, endeuor thou to goe out agayne the very ſame way that thou cameſt in, for it is the onely remedie to get perfection of bliſſe, to enter thether agayne from whence we firſte departed.

God being then the onely beginning from whence all our good proceedeth

since

ſince euery good and perfecte gyfte proceedeth from aboue: as S Iames ſayeth. Iac. 1.
If thou wilt finde reſt, and true ioye, it is neceſſarie for thee to turne thee vnto god. Nothinge doth at any tyme receyue the perfection of his owne nature, vnleſſe it be reduced to the generall originall of the ſame. And becauſe that God is the generall originall from whence all our good proceedeth, therefore deſireth our ſoule ſo earneſtly after god, becauſe that getting nere hym, he getteth all that is good, for all that is good, eyther it is God hym ſelfe, or els it cometh from God.

When a greate worldly Prince goeth to make his abidinge in a countrie that is but barrayne and poore, yet all maner of victuals be founde there aboundantlie, and when he departeth thence agayne, it ſhall remayne barrayne & poore, as it was before. So whē God abideth in our ſoule, euerie good thing is there aboundantlie, and when he departeth thence agayne, it waxeth all barrayne and drie. With gods preſence all good thinges doe come to thee, and in hym ſhalt thou finde reſt, and out of hym, there is nothinge but trouble and diſquietnes.

The Egyptians had amonge them for Exod. 8.
one of their plagues, the buſy vnquiet flies, which be the troubleſome cares of the minde, but Iſraell which is the true people of God, had the ſweete Sabaoth of reſt and pleaſure.

It

It is a greate torment to burne in the desire of earthlie thinges: and greate comforte it is, not to haue any longinge after any thinge in this worlde. He onlie that hath his sure holdfast vpon god almighte is merie and ioyfull, whileſt other lyue in torment and heauines.

THERE IS NO TRVST TO

be had in thinges of this vvorlde, for at our moſt neede, they be gone and from vs, onlie God is to be loued: and in hym is our truſt to be placed, for he neuer forſaketh them that truſt in hym but is alvvayes a readie helpe for them in all their afflictions.

CHAP. 5.

TRVST in God, and doe well (ſayth the Prophet.) All thinges that be created, deceyue vs at our moſt neede, and for that cauſe it is vanitie to put any truſt in them. If thou doeſt truſt in men thou ſhalt often be deceyued. After good ſeruice, they gyue but ſclender rewardes: yf thou doe truſt in them thou ſhalt finde diſcomforte thereby, for it is written, curſed is he that putteth his truſt in man.

Pſal. 36.

Iher. 17

Truſt

Truſt not in princes, nor in the ſonnes *Pſa.117.*
men, in which there is no ſaluation, ſaith *Heſt.7*
uid the Prophet. Amon did put greate
onfidence in the fauor that he founde
kinge Aſſuerus hand, but at laſt he came
ereby vnto a miſerable end. They that
ue in moſt fauor of the world, they com-
onlie looſe all their fauor agayne at the
ſt, and they which were moſt beloued,
came to be after as much hated, accor-
ng to the common courſe of the worlde.
he world doth alwayes turne aboute, &
ough a man were ſo fortunate to con-
nue all his lyfe in good grace and fauor,
at good will that doe hym, when death
meth and catcheth hym. Thinke not
ou to haue any ſure ſtay in a ſtaffe that
made of reede, & no better truſt is there *1.Re.18.*
be had in any mortall man.

In the pſalme it is written: happie is
that putteth his truſt in our Lorde: hap- *Pſa.38.*
is he that loueth God with his whole *Prou.10.*
rt, and putteth his truſt in hym, for he
l deliuer him in the time of his diſtreſſe.
t becauſe that true hope is founded
on a good conſciéce the Prophet ſaith.
t he ſholde not onlie truſt in God, but
o doe well.

The hope of the wicked (ſayth the *Prou.16.*
ſe man) ſhall periſh, becauſe it is not
nded vpon good workes. They lyue
delie, and yet hope that God will gyue
n glorie. If thou hopeſt that God will
e thee his bliſſe, when thou daily offen-

deſt

deſt him, it is rather raſhe preſumption i
thee, then any well ordered hope. Truſ
thou in God, for in fulfillinge on thy par
that which longeth vnto thee, God of h
infinite mercie, will not fayle to gyue th
glorie, ſince he neuer forſaketh them th
doe put their truſt in hym.

Salomon ſayth of a diligent Chriſti
Pro. 31. thus: He putteth his handes vnto ſtro
labors, & his fingers haue not refuſed t
ſpindell. Vpon the diſtaffe doth remay
that which is to be ſponne, and that whi
is alreadie ſponne, is vpon the ſpindl
and ſo that which wee haue labored fo
and trauailed to get, is now vpon the ſpi
dle, and that which hangeth ſtill on t
diſtaffe, remayneth yet to be wrought a
labored. He ſetteth his fingers to the ſp
dle, that truſteth in God vpon that whi
he hath done alreadie, and he taketh t
diſtafe in hand, that is in good hope v
that which is yet to be done.

It is a verye vayne thinge for thos
leade an euill lyfe, and then to truſte v
pennance to be made after at leaſure, w
thou knoweſt not ſurely whether th
ſhalte lyue vntill to morowe. Theſe ha
in their handes their diſtafes, where
hangeth that which they haue to work
which they neuer goe about to make
ende of.

Thou oughteſt by and by to refor
thy lyfe, and to haue good hope that G
will gyue thee of his glory, ſince it is m
fu

ſte, that he neuer denieth it to any which
be that which he commaundeth. So in
fulfilling of the commaũdements of God,
ou mayeſt make full accompte that he
ill gyue him ſelfe vnto thee, to the ende
at by thine enioying of him, thou maieſt
lwayes be happie. Truſt alwayes in God *Oſe*, 12.
ſayeth the ſcripture) and he will delyuer
hee from all thy temptations: ſaying by *Pro.* 3.
he mouth of Salomõ. That he is the ſhild
f them that put their truſt in him. Dauid
ut his truſte in God, and he was holpen. *Pſal.* 2.

Happie is he that putteth his truſt in
God, and feareth nothing the malice of
en. Happie is he that had no feare in his *Eccl.* 1.
ynde, neyther fell from his hope at all.
appie is he whoſe ſtrength is God hym *Iſa.* 25.
lfe, for in the tyme of tribulation, his
ope ſhall not be vayne. Eccleſiaſticus *Ecc.* 2.
ith, cõſider o ye mortall men, and knowe
for certaine, that neuer any truſted in
ur Lorde and was confounded, nor per-
ſuered in his commaundemẽtes and was
orſaken.

The ſicke man hath good cauſe to truſt
n that Phiſition for his health, that cureth *Pſa.* 145.
ll diſeaſes: Our Lord (ſaith the Prophet) 144.
is he which healeth all thy ſickenes, and
ſaueth thy lyfe from death. He is
neare vnto all thoſe that
call vpon hym.

AS GOD DOTH IN GOODnes exceede all other thinges, so ought man to loue hym incomparablie above all other thinges, which yf they have any iote of goodnes in them, they have it by participation of some peece of god infinite goodnes.

CHAP. 6.

Luc. 10. THOV shalt loue God with all thyne hart, with all thy soule, and with all thy force, (sayth our Lord) for it sufficeth not to tell thee onelie of the daungerous way of the worlde which thou must forsake, but also to instruct thee withall of the good way that thou hast to folowe in hating the vanities of this world.

Place thy loue in God onlie: without louing thou canst not lyue. And seeing then, that thou must needes loue, bestowe thy loue there where thou mayest fynde most sweetnes & delighte. Thou oughtest not to commyt so great an offence against the high maiestie of God, as to cople together his deuine loue, with the loue of these most base and beggerlie thinges of the world.

As

As God doth infinitelie exceede all creatures, ſo ought our loue to hym comparablie exceede the loue of all other thinges. VVho ought to gather the fruite, but he that planted the tree? ſayth the Apoſtle. VVho planteth a Vyne, and eateth not of the fruyte thereof? And 1. Cor 9. whom oughteſt thou to loue, but him that made thee able to loue? In hym alone oughteſt thou to put thy loue, of whome thou receyuedſt thy power to loue. Fly the corruption of the world, make not thy feet thrawle to the vanitie thereof. Take the loue of God for thy refuge & defence. Gene. 19. This is the verie mountayne that God bad Lot to ſaue hym ſelfe at, vnleſſe he would be burned vp, with the fire of Sodome. So thou (O Chriſtian ſoule) flie from the maledictió of this world, vnleſſe thou wilt be burned vp in the flame of worldlie paſſions.

Nothing will ſo eaſelie make thee deſpiſe the vanitie of the world, as the loue of God. And becauſe thy harte was neuer throughlie towched with the fire of gods loue, thereof groweth it, that thou art ſo colde in loue, and haſt ſo great a ſauour of the corruptible goodes of this vnhappie worlde. All the troubles and cares that thou arte vexed with, proceede hereof, that thou loueſt not God, as thou oughteſt to doe.

O that thou mighteſt but taſte a little of the ſweetenes of gods ſpirite. O how eaſelie

ſelie woldeſt thou then deſpiſe that whic
thou now ſetteſt ſo much by? Thou ſh
deſt not then haue ſo many cares, for v
the ſeruante of God one care is ſuffici

The nature and propertie of lo
is, to haue no care aboute any thing
that which he loueth. That is well ſ
fied here in this worldly loue, where
ſhall often ſee that ſome one man for
obteynynge of that thinge which he
neſtlie loueth, maketh no reckenynge
eyther goodes, honor, or fame, and o
tymes haſardeth his lyfe therefore.
He putteth all thinges in aduēture to h
his will. He forgetteth him ſelfe, and e
other thinge, for that whiche he dear
loueth. Now yf this fond loue of thing
ſo little woorth the louinge, be of ſ
force, that it taketh from a man the lou
the care of euerie other thing, how m
more ſhold the loue of God, make hym
be free from all other care, eyther of hy
ſelfe, or any thing els.

Theſe ſuperfluous cares which th
takeſt, and the much caring for thy ſelf
maketh it to appeare playne, that th
loueſt not God at all. For yf thou didd
loue God, the onlie care that thou ſholde
haue aboute the ſeruing of hym, wolde
occupie thee, that thou ſholdeſt haue
tyme left, to beſtowe in louing any thi
beſide hym.

After this manner did the old fath
in tyme paſt, transfourme them ſelu

nto God, that they forget them ſelues, & ll other worldlie thinges, ſo as they were eputed of worldlie men to be no better hen careles Idiotes vtterlie voyde of rea- on and ſenſe.

Let it be thy principall exercyſe to ake thyne accompte with God, and ith thyne owne ſoule, ſo as yf there were t any other thinge in the world for thee o doe beſydes. Thou oughteſt to loue od ſo, as yf it might be poſſible thou oldeſt forget thy ſelfe, in ſuch ſorte, as at thou mighteſt trulie ſay as the Apo- *Gal. 2.* le did. I lyue not, but Ieſus Chriſt liueth me.

Loue not the thinges of this world , as to make them the end of thy loue, nce all that thou canſt loue in this wor.d ou ſhalt fynde to be much more per- ctlie in God, then in the worlde. If thou oeſt loue any thinge becauſe it is bewti- ll: why doeſt not thou loue God, who is he fountaine of all bewtie? And yf good- es be the thinge that our will is fixed on, ho is better then God? There is none *Luc 18.* ood but God alone, in his owne nature & ubſtance.

The goodnes of a creature, is ſo farre rth good, as it doth participate with one droppe of that greate Sea of gods nfinite goodnes. Now yf thou doeſt ſo uch loue any creature, for ſome ſhew of oodnes that thou perceyueſt therein, lthoughe there be in deede infinite im-

perfections in it, why doest not thou loue God who is essentiallie good of hym selfe, and the perfection of all goodnes?

The lesse materiall substance that there is in bodies, so much lighter they be, and so much the better disposed to ascend vpward. Therefore yf our soules be laden with the loue of earthlie thinges, they shall the lesse be able to ascend vp by charitie to God. There is perfect loue, where there is no disordinate passion, and he that doth perfectlie loue God, will nothing esteeme the vanities of the earth.

THE LOVE OF THY NEIGHBOUR

is so ioyned vnto the loue of God, that it is vnpossible for thee to loue the one, and to hate the other, And therefore it is a most sure thinge, that he vvhiche loueth not his neighbour, is condemned to perpetuall payne of hell.

CHAP. 7.

Mar. 12. THov shalt loue thy neighbour as thy selfe (saith god) The honest loue of thy neighbour is so ioyned vnto the loue of God, that with the vearie same loue that thou loueſt God, thou maiest loue thy neigh-

neighbour alſo. They proceed both out of one roote, and the loue of God and of our neighbour, be vnſeperable: with the ſame habituall charitie, that thou loueſt God, thou loueſt thy neighbour.

The Apoſtle ſayth: he that loueth his neighbour fulfilleth the law. Thou cāſt not deuide thy ſelfe from thy neighbour, but that thou muſt withall deuide thy ſelfe from God alſo. All the lines that be made from the vttermoſt parte of a circle vnto the Center, which is the middle poynte, muſt needes ioyne together in the Center. And the further that any of thoſe lynes is drawen from the Center, the further doth it goe frō the other lynes, and the further that one lyne is drawen from an other, the further doth it goe from the Center. *Rom. 13.*

Thou canſt not by any meanes ſeperate thy ſelfe from thy neighbour, eyther by louing of him little, or by hating of him, but that thou muſt ſeperate thy ſelfe alſo from God: thou muſt needes feele ſomewhat of thy neighbours harmes, and beare a parte with him in all his afflictions. Iob neuer tare his garments, nor gaue any ſignification of ſorowe, for the loſſe of his goodes and ſubſtance, but onely when worde was brought him of the death of his children. But many feele more greefe of the loſſe of their temporall ſubſtance, then of any harme that happeneth to any of their neighbours, were it neuer ſo great. *Iob. 1.*

Let it not greeue thee, to looſe thoſe cor-

corruptible goodes, which God doth suffer ofte to be taken from thee, for thyne owne greater good and benefite, but let thy neighbours harmes, pearce thyne hart, and let his hurt be thyne.

VVhen God created the worlde, of all such thinges as he made therein, he created of euerie sort of the thinges that he made, many, as trees, plantes, beastes, & all other liuinge creatures, which sholde multiplie and increase euerie one of them in their kyndes, yet made he but one man, and one woman, of which all the rest of the men in the world shold discend, to the end that when they sholde see how that they were all discended from one, they might be prouoked thereby one to loue another with more earnest affection and good will.

God praysed the first day that he created, and all that he made in it, but not the secõd day, vnto the which he gaue no prayse at al, neither called he it good, as he did all the other beside that. The cause whereof was, for that it was the first day that did seperate and deuyde it selfe from the vnitie, whiche seperation God abhorreth, and therefore had that day, amongest all the residue no prayse at all.

Make thou no partes, nor diuisions, lest thou be greeuously punnished therefore at gods hande, let it not seeme any hard thinge vnto thee, to loue thy neighbour, for although to some folkes at some tymes

tymes it ſeemeth ſo, yet yf thou conſider it weil, it had bene a much more hard precept for thee to haue kept, yf God ſhold haue cõmaunded thee to hate hym. For to loue, doth agree with our nature, but to hate is cleane contrarie vnto it.

God commaundeth vs alwayes ſuch thinges as our natures be moſt prone vnto, and aſmuch againſt the nature of man it is for to hate one another, as it is againſt the nature of water to aſcend vpward. And albeit that by the meanes of thy corrupted minde, it might ſeeme vnto thee ſome pleaſure for to hate thy neighbour, yet can it not ſeeme any pleaſure to thee at all to burne therefore for euer in hell fire. Chooſe therefore which of the two thou likeſt beſt, for if thou hateſt thy neyghbour, thou ſhalt ſurelie therefore be condemned to hell fire.

Vnhappie is he, that had rather burne, then loue, for yf he had loued charitablie his neighbour, he had not bene burned in hell at all. An euill choyſe makeſt thou, if thou haddeſt rather be damned, then loue thy neighbour. Remember that to loue thy neighbour, is commaunded thee by God hym ſelfe, and it is alſo conformable to reaſon, and to the lawe of nature.

Loue thou therefore thy neighbour, althoughe he loue not thee, but perſecute thee, and then ſhalt thou be the vearie childe of God. And yf that thou be his childe, thou ſhalt be alſo felow heyre with hym *Mat. 5.* *Rom. 8.*

hym of the celeſtiall kingdome, where thou ſhalt reſt in peace with him for euer.

FOR THE RARE AND *greate ſpirituall profittes, that are gotten by louinge of our enemies, euerie good chriſtian ought with all his harte to loue them, eſpecially for that it is the proper qualitie of Chriſtian perfection.*

Chap. 8.

Mat. 5. LOVE your enemyes, and doe well to them that hate you (ſayth our lord) that you may be the very children of your father which is in heaué. The childré of Princes & greate mé, are alwayes brought vp vnder maiſters which may teach them, and reprehend ſuch faults as they fynde in them. There is no better Scholemaiſter then an enemy, which gyueth diligent attendance vpon thee, and obſerueth thy lyfe, and aſſoone as he can fynde any faulte in thee, thou ſhalt be ſure to heare of yt.

If thou wilt be vigilant aboute thy lyfe, pray vnto god to gyue thee ſome enemye, for that will make thee beſt to looke aboute thee, and to haue dúe regarde to thy lyfe and conuerſation, And yf thou doeſt

doeſt get ſuch a one, what haſt thou els of hym but a maiſter that will well looke vnto thee, and haue diligent watch ouer thee, to whome thou ſhalt neede to gyue no fee in recompence of his paynes and trauayll had aboute thee. Other men ſeeke them out maiſters with care, and ſome expence withall, and yet haue much a doe to fynde them out, and thou haſt gotten thee one, without any trouble at all, which ſhall coſt thee neuer a penny.

And yf thou wilt be the childe of the king of glorie, it behoueth that thou be brought vp vnder ſome good maiſter, who may teache thee to lyue well, and to haue care ouer thy ſelfe. Before thyne enemye thou wilt take good heede what thou ſayeſt, for thou knoweſt well yf thou doeſt commyt any error, he will murmure againſt thee for yt, thou wilt alſo beware, how thou liueſt, for if thou doeſt any euill, thou ſhalt be ſure to haue it ſoone publiſhed abrode. If thou goeſt but a little out of the way, thou ſhalt be quickelie reprehéded for yt. All theſe good turnes doeſt thou get at thyne enemyes hande.

VVhen thou liueſt amongeſt thy frēdes, thou art bolde to ſpeake, & to doe at thy pleaſure what thou thinkeſt beſt whereby thou doeſt often offend god, and takeſt much occaſion of ſinfull liuing, but when thou art before thyne enemyes, thou wilt take good heede, both what thou ſpeakeſt, and what thou doeſt, leſt thou be

reprehended therefore to thy ſhame. Thy frendes be a couer to thy ſinne, and thyne enemyes be a bridle to thy vices: with thy frend thou offendeſt God, and with thyne enemye, thou doeſt that which thou oughteſt to doe. Thine enemye is as it were a clocke for thee to ſet thy lyfe in an order by. Thou receyueſt better turnes at thine enemyes hand, then thou doeſt at thy frendes. It is reaſon thé, that thou ſholdeſt loue hym, & honor hym, that doth thee ſo many benefits. He maketh thee vertuous, wyſe, diſcreete, and warie: Now if the lawe of nature byndeth thee to loue hym that doth thee good, it is reaſon alſo, that thou ſholdeſt loue thyne enemye, and be kynde vnto hym.

If thou doeſt ſet by and eſteeme a litle ſtafe or a wande, for that it ſerueth thee to beate of the duſte from thy garmentes: why wilte not thou eſteeme of thyne enemies and ſet much by them, that doe wype away the duſt of thy defectes, by reprehending thy faultes? Aſſur is the ſtaffe of my fury: ſayeth God by the mouth of the prophete Iſay. Eſ. 10.

God vſed Aſſur that was enemy to the Iſraelites, as a ſtaffe to beate his people withall, that by the perſecution of their enemyes, they might be both clenſed and ſanctified. Thou muſt neyther marre nor burne this ſtaffe in the fire. Thou muſt not more eſteeme thy goodes, then thy ſoule.

VVhen

VVhen our frendes doe extoll vs & magnifie vs, our enemyes doe humble vs, and keepe vs vnder, that wee wax not proude and insolent. VVhen our frendes by to much makinge of vs, doe make vs blinde, our enemyes by persecutinge vs doe make vs to receyue our sight agayne. Our enemies are to be esteemed and loued of vs, for if they were not, we sholde be much worse then we be: and for the preseruation of vertue, it is needefull eyther to haue a true frende or a sharpe enemie.

Our enemies will tell vs true, when our frendes dare not: for many will not receyue admonition at their frends hands, and therefore God sendeth vs enemies, because they may tell vs that which our frendes dare not: And as much good as thyne enemie doth vnto thee, so much harme doth he vnto him selfe: for he killeth his owne soule, and perisheth his conscience: wherefore when thou seest him in so euill plighte, that did thee so much good, thou oughtest to take pitie on him.

The prophete Dauid sayeth: They haue persecuted him, whom thou haste persecuted, and they haue added sorowe vnto his woundes. He doth ioyne one wounde vnto another, and add sorow vnto sorow, that doth hurte vnto him that he receyueth wronge of: thou canst not doe thyne enemie so much harme by any froward answere that thou canst gyue him, as he did harme vnto him selfe by speak- *Psal. 68.*

king euill agaynſt thee: he that hateth his enemie doth in effecte as much, as if he ſholde goe aboute to bereue a deade man of his lyfe.

In no one thinge canſt thou better ſhewe thy ſelfe to be a true chriſtian, then in lo-
Mat. 5. uing thine enemies. If thou doeſt loue him that loueth thee: doe not the Infidels as much? To loue thyne enemie is the very true propertie of a chriſtian.

In this doth the goſpell of Chriſt farre exceede all other lawes that be written. The malice of thyne enemie is very poyſon, but yet of poyſon is the fine treacle made: and ſo mayeſt thou make of the malice of thyne enemie a good medecine for thyne owne ſoule.

Thou muſt put vnto this poyſon other things of good ſubſtance, as to gyue thyne enemies meate when they be hungrie: to cloathe them when they be naked: to gyue them almes when they be poore, and ſo ſhalt thou make of this poyſon compounded with theſe other good receytes, an holſome medicine to cure all ſpirituall diſeaſes.

THE LOVE OF A MANS *owne ſelfe, doth ſo occupy his vnderſtanding, that yt taketh away cleane the knowledge of God, and of his neighbour, and ſhutteth vnto hym the gate of euerlaſting ſaluation.*

CHAP. 9.

GOE out of thine owne country, and from thy kinred, & forſake the dwelling of thy father and thy mother: ſayed God vnto Abraham the patriarcke. Thou muſt departe from all thy earthly affections, leſte thou fall in loue with the thinges of this worlde, and forget Ieſus Chriſte: forſake the loue of theſe viſible thinges, for the loue of inuiſible and heauenly thinges. *Gene.* 12.

Thou muſt plucke vp thyne affections by the roote, that they doe not growe vp and ſpring agayne. The ouer louinge of a mans ſelfe, is the cauſe of all his woe: ſelfe loue peruerteth iudgement, it darkeneth the vnderſtanding, it deſtroyeth our will, and ſhutteth the gate of ſaluation, it neyther knoweth God nor his neighbour, it baniſheth away vertue, it ſeeketh after honors and delighteth in the loue of the world

Io. 12. worlde. He that ſo loueth his lyfe (ſayeth our Lorde) doth looſe his lyfe.

Heb. 12. The roote of all iniquitie is ſelfe loue. Eſau, Saule, and Antiochus, neuer obteyned pardon of their ſynnes, althoughe
1 *Re.* 15. 2. *Mac.* 9. that with ſorow and teares, they ſought it at gods hand, becauſe that all their ſorow was for them ſelues, and their owne harmes & loſſes, and not for that they had offended god, They ſought them ſelues, they ſought not god. But thou muſt ſeeke God in all thyne actions, & bend thy ſelfe, onlie vnto hym.

The loue of a mans ſelfe, is like vnto the harte in the bodie of man, that commaundeth and ruleth the fleſh, vaynes and ſinewes. Selfe loue doth guyde and direct a ſinner, to all miſcheefes & harmes. VVhy doeſt thou deſire honor, riches, or pleaſure, but becauſe thou loueſt thy ſelfe too much? But the little eſteemynge of a mans owne ſelfe, maketh hym acceptable both vnto God and man. The loue of a mans ſelfe, is like vnto a treaſon, that deſerueth both loſſe of goodes and of lyfe.

If ſelfe loue reigne in thee: thou mayeſt well knowe what thou deſireſt, but thou ſeeſt not what will doe thee good. Thou art blynde, and therefore thou deſerueſt not to be beleeued: vnto a paſſionate mynde, there is no credite to be gyuen. Neuer take thy will for reaſon, which is an enemie vnto God.

O how greate a punniſhemente is a

mans owne will vnto hym ſelfe: If that wolde ceaſe, hell wolde ſoone ceaſe alſo. VVhereupon doth the fire of hell worke, but vpon the will of man? And if any perſecution or trouble afflict thee, what is the cauſe of thyne affliction, but thyne owne proper will. Of that cometh all thy greefe, and all thy torment, take away thy will, and there will remayne no matter of torment, and vntill that be gone, thy payne ſhall neuer ceaſe. It is not poſsible for thee to loue God as thou ſholdeſt doe, and not to take away thine owne proper loue.

There be certayne pretious ſtones, which if they touch ſome kinde of mettle, they looſe their vertue, and by ſome other agayne they increaſe it. And loue being a moſt precious ſtone, doth looſe his vertue being put vpon thy ſelfe, but if that thou putteſt it vpon God it groweth and increaſeth.

Of thy great conuerſing with thy ſelfe, groweth thy much louing of thy ſelfe: and ſo if thou woldeſt conuerſe with God, thy loue to him wolde increaſe. A man that is all his lyfe longe broughte vp in a ſeelie ſheepe cote, waxeth ſo blinde in the lyking thereof, that he thinketh that place to be better then all other places in the world beſides: In lyke maner, by thy much conuerſing with thy ſelfe, thou groweſt in loue and lyking with thy ſelfe.

Thou neuer intreateſt of any thing, but that which toucheth thy profit: thou medleſt

medleſt not with any matter, but that which concerneth thy commoditie. And thus beinge alwayes buſied aboute thy ſelfe,& thyne owne matters, thou groweſt into an ouer greate likinge,and loue with thy ſelfe.If the Apoſtle did ſo much loue God,that he ſaide,nothing could ſeperate hym from Chriſt, doe not thou marueill thereat,when hym ſelfe ſaide alſo,our cõuerſation is in heauen. Rom. 8.

The holie Apoſtle conuerſed much with God, and little with hym ſelfe, and therefore he loued God much,and hym ſelfe but a little.Let thy mynde runne ſtill vpon God, be thou alwayes occupied in thinking of him by ſome deuowte prayer, or holie meditation,and by the meanes of ſuch good exerciſes, it is impoſsible, but that thou ſhalt loue God,being ſuch,as he is,when thou diddeſt by much exerciſes beſtowed aboute thy ſelfe,and conuerſing with thy ſelfe,falle in loue with thy ſelfe, being ſuch as thou art.

By theſe two loues, there are two cities buylded. The loue of God with the deſpiſinge of thy ſelfe, is the one, and the loue of thy ſelfe with deſpiſinge of God, is the other:And betwene both theſe, that is betwixt God and thy ſelfe ſtandeth thy will,which the nearer that it draweth vnto thee,ſo much goeth it further from God. And ſo much as it draweth nearer vnto God,ſo much goeth it further from thee, by the deſpiſinge of thy ſelfe. And contrarie-

wariewiſe, it may growe ſo neare vnto thee by the greate loue that thou beareſt vnto thy ſelfe, that it may growe vnto the deſpiſinge of God.

Had not theſe two pronownes ſo much rayned meum & tuum, myne and thine there had not bene ſo great diſcorde and diſagreement in the world, as there is. Selfe loue is cauſe of all debate and diſcorde in Cities and ciuill places. And becauſe many loue their owne proper commoditie, more then thee common profit of others, therefore be there ſo many defectes, and ſo greate decay in the common welth.

The Apoſtle ſayth, that in the latter dayes, there ſhall come men, which ſhalbe greate louers of them ſelues, couetous, proude, blaſphemous perſons and full of vice. And of all this miſcheefe, whereof the Apoſtle ſpeaketh, ſelfe loue is the vearie cauſe, & cheefe grounde: and therefore he ſet it in the firſt place, as the vearie foundatiõ, whereupõ all the reſt did ſtand. 2. Tim. 3.

Nothing doth a man ſo much harme as to haue his owne will. That is the foundation whereon reſteth the whole diſorder of ſynne, and whereupon the loue of the world doth ſettle and ſtay. Take away that foundation of ſelfe loue, and downe will all the walles of Ierico falle which be the vanities of this world, and the follies which thou haſt ſo much eſteemed. Ioſ. 6.

The

THE TRVE PERFECTION of a Christian, consisteth not onlie in despising of temporall thinges: but he must also despise hym selfe, and wholie deny his owne proper will.

CHAP. 10.

Luc. 9.

HE that will folow me (sayeth Christ) let hym denye hym selfe. The vearie way to come vnto Christ, is to conquere thyne owne will: To suffer necessitie with patience, and not to seeke thine owne proper commoditie.

The very true seruante of God seeketh not his owne interest, but the glory and honor of God. In all thy good deedes thou must seeke to please God, and thou shalte receyue therefore greater benifites at his hande: let him be the beginning and ende of all thy workes, to the ende thou mayest not loose the fruyte of all thy trauailes.

It is a daungerous disease to haue to greate a loue to thy selfe, he that seeketh him selfe, is sure to finde him selfe: good workes which be done for godes sake doe glade the conscience, illuminate the vnderstanding, and deserue increase of grace.

Many

Many doe deſpiſe the exterior thinges which they haue, but for all that, they come not vnto the perfection which the goſpell requireth, which is the denying of them ſelues, whereby it appeareth that they haue not yet caſte away their owne will, becauſe they doe keepe ſtill with them ſome of that ſelfe loue which made the ſnare, wherewith they were firſt taken.

The true ſeruante of Ieſus Chriſt, muſt not onely make ſmall accompte of his temporall goodes, but he muſt alſo ſet litle by him ſelfe, that he be not hyndered thereby in his way toward heauen.

Let hym learne now by the grace of the holie Ghoſt to ouercome hym ſelfe, that hath learned before to deſpiſe all worldlie thinges. This is the perfect renouncinge of a mans will, when he is with all contented to deſpiſe hym ſelfe, and not ſeeke for any comforte in any thinge of this worlde. If thou doeſt ſeeke thyne owne profit, or temporall commoditie, thou arte not yet perfectlie mortified: vntill the ſeruante of Ieſus Chriſte, doth throughlie deny hym ſelfe, he deſerueth not to receyue the heauenlie comforte.

Many that haue had at the firſt, ſome deuotion, and ſpirituall conſolation, haue therein contynued for a ſhorte tyme, but after when they perceyued their deuotiõ in prayer to haue fayled them, and therewithall their ſpirituall conſolation, (which they ſoughte after,) to haue decayed in them

them, as men not contented therewith haue gyuē thē ſelues to the world agayn which they had before caſt of. And th they tooke no profit by all that they di becauſe they had not gotten the perfec victorie of them ſelues, nor throughl mortified them ſelues, they wolde not b contented wholie to forſake them ſelue

Set onlie before thyne eyes, the ſe uice of god. And then thoughe thou doe not ſenſiblie perceyue any preſent cōfo in that which thou doeſt, yet ought it t be a ſufficiēt comfort vnto thee to know and to remember, that thou art occupie in his ſeruice, and that it is his will th thou ſholdeſt haue no further comfor thereby, then he ſhold thinke expedie for thee. Thou muſt vtterlie denye t ſelfe, in all thinges that thou goeſt abou yf thou wilt throughlie profite in the ſe uice of God. Many wilbe well content to deny them ſelues in certayne things but not in all. They wilbe obedient in a thinges that ſhall like them, but in thos thinges which ſtand not with their likin there they will ſtagger at it, and will no caſt of them ſelues, nor deny them ſelue as they ought to doe. But thou muſt in a thinges be readie to yeld vnto gods wi and vtterlie forſake thy ſelfe, and thy owne will.

Mat. 13. That carefull marchante which th goſpell ſpeaketh of was well content to ſell all that he had, leauinge hym ſelf nothin

thinge to buy the pretious pearle with-
. Ananias and Saphira, were punniſhed *Act.* 5
th ſodayne death, becauſe they gaue but
ne of the price of the field which they
de, vnto God, and kepte parte ſtill vnto
em ſelues. If thou wilt ſerue God, thou
ſt be contented to ſell all without kee-
ge any parte at all vnto thy ſelfe. And
hou wilt get this moſt pretious pearle,
u muſt firſt throughlie conquer thy
ſe. By the full denyinge of our owne
ll, the will of God hath full domynió in
and the will of man is ſo tranſformed
o the will of God, that he ſuffereth wil-
glie any aduerſitie for hym. If thou
teſt perfecte victorie of thy ſelfe, in a
rttyme thou ſhalt much profit.

Our Sauiour Ieſus Chriſte ſoughte *Io.* 8.
his owne glorie, but thyne, he came
hether for his owne commoditie, but
thyne. And why doeſt not thou forget
ſelfe and ſeeke hym, that was cótented
much to forget hym ſelfe and his owne
rie, as to gyue hym ſelfe wholie for
e?

A good wyfe is ſhee, that ſeeketh to
aſe none but her huſband, and happie is
t chaſte ſoule, that goeth not aboute to
aſe any but her ſpouſe Ieſus Chriſt.
d bleſſed is that ſoule, which ſeeketh to
tent God, and eſteemeth no other loue
the worlde, beſides the loue of hym.
ou mayeſt be ſure, that thy ſpouſe is
od, & wel worthy to be beloued for him
ſelfe

ſelfe. And therefore thou muſt be contented, to forget euery thinge for his loue.

Thou oughteſt to forſake euery thinge, and to deny thy ſelfe, and all that thou haſt, for to obteyne the ſweete comforte of the loue of Ieſus Chriſt.

A PERFECT CHRISTIAN

doth not onlie deſpiſe honor, riches, and euery other commoditie of this vvorld but deſireth alſo for the loue of Chriſt to be deſpiſed and contemned, and that good vvhich he doth, he doth it not for his ovvne ſpirituall comfort, but for the loue of God, and for to doe him ſeruice.

CHAP. II.

Heb. 12. LET vs not refuſe the battayle which is offered vs, alwayes hauing Ieſus Chriſt in our eye, who ſuffred vpon the Croſſe all the diſpite and ſhame that might be done to him, and regarded it not: ſayeth the Apoſtle. So muſt thou deſpiſe all inordinate affection of humane prayſe, honour and fauour, and deſire for God his ſake to ſuffer all diſpite and confuſion.

There be but fewe which ſeeke after the

eſe vertues: Although there be ſome
ot deſirous of honor, yet be there but
ery few, which from the bottome of their
rte, deſire to be deſpiſed and contem-
ed: and if thou doeſt deſire theſe thinges
ith thyne harte, God will graunte them
to thee: and if he doth not ſende thee
uerſitie, it is becauſe he knoweth that
ou arte not ſtronge enough to beare it,
r arte yet ſufficiently mortified.

God is not more redy to doe any thing,
en to ſende affliction and tribulation
to one that is meete to receiue it, which
the mortified man, becauſe he knoweth
erein to conſiſte his cheefe merite, to
hich he deſireth to bring his beſt belo-
ed frendes.

All thinges that thou doeſt aſke of
od, and woldeſt haue of him, which per-
yne not to the due mortification and
eſpiſing of thy ſelfe for gods ſake, haue
mewhat conteyned in them, that is tem-
ered with thy naturall paſſions, and thine
wne ſelfe loue: and although in parte
hou haſte put away from thee the loue of
y ſelfe, yet ſecretly returneth it to thee
gayne, by ſeeking ſomewhat of thy ſelfe
nd thyne owne commodit ie, which thou
aſt not ware of: and ſo many times when
e thinke that we are farre frō our ſelues,
e finde at laſte our ſelues to be to neare
nto our ſelues, whereof it cometh that
hou which wiſhedſt for greate aduerſitie,
oeſt finde thy ſelfe to faynt at a little

that

which happeneth thee becauſe thou doe
not perfectlie deſpiſe thy ſelfe. The lo
of thy ſelfe was hidden for a tyme, b
when it was touched a little, it beganne
ſhew it ſelfe agayne, althoughe it doe li
ſleepe for a while, thou muſt not thin
therefore that it is deade: but he is happ
in deede, which is ſo deade to hym ſel
that he deſireth to be of all folkes deſ
ſed.

Our Lorde gaue vs a wonderfull e
ample of perfect mortification, when
Mat. 27. ſaide vpon the croſſe. O my God why h
thou forſaken me? The perfect ſeruante
Ieſus Chriſt, ought ſo to content him ſel
when he is forſaken, that yet he faint
therein albeit he be depriued of all ſen
ble ſpirituall conſolation for a tyme, a
redeemer was vpon the croſſe.

Many commit ſpirituall adulterie,
appointing with them ſelues to make ſe
ſible deuotion, the vttermoſt end of th
which they ſeeke for, and for that en
eyther onlie, or cheeflie doe ſeeke out
the comfort of mentall prayer. Thou mu
not deſire thyne owne cõſolation, althoug
it be ſpirituall, but onlie the ſeruice o
God.

Thy perfection conſiſteth not i
theſe gyftes of ſenſible loue, but in th
eſſentiall and true loue of God, & hauing
of a ſounde conſcience, and fulfillinge h
will in all thinges. The ſeruante of Ieſu
Chriſt muſt not ſeeke, for the ſweetene
of

ſenſible deuotion, nor often cõſolation,
of true mortification and deſpiſing of
n ſelfe, and for a right and well ordered
ention onely toward God, who diſcer-
h betwixt the true, and the counterfeit
uante of Ieſus Chriſt.

Happie is he which is ſo mortified,
he is prepared to ſuffer euen the
y paynes of hell for Gods ſake and his
ſcience.

Happie is he that is as well diſpoſed
e without theſe giftes of inward com-
e and ſenſible deuotion, as to haue
m.

Happie is he that is ſo inflamed with
fire of the eſſentiall, and very perfecte
e of God, that he is well contented, e-
from the bottome of his harte, to be
ryued all his lyfe long, of all ſenſible
e, ſatiſhenge him ſelfe with the bare
tiall loue of God onlie, not eſteeminge
regarding at all the inwarde ſpirituall
ort, althoughe it be neuer ſo greeuous
o hym to forbeare yt.

Happie is he that earneſtlie deſireth
olow his maiſter Ieſus Chriſt, that was
ſaken on the croſſe of all his temporall
odes and honors, and alſo of all ſpi-
uall comfort. But there be many which
en they fynde them ſelues naked and
ren of all ſpirituall comforte, they be-
me all dull, ſlothfull, and melancolique.
to reioyce when a man is voyde of all
ſe inwarde ſpirituall comfortes and
ſweetnes

ſweetnes, is a ſure token of pure and pe
fect loue to God.

Happie is that ſoule, that is ſo dea
to yt ſelfe and the world, that yt lyu
onlie to God, without the helpe of
other externall or internall affectio
whatſoeuer. So ſhall it be pure with
ſynne, quyet without diſturbance, f
without feare, adorned with vertue, lig
ned in vnderſtanding, lifted vp in ſpir
vnited vnto God, and eternallie beatifi

OVR SOVLE AND BODI

haue contynuall battaile together,
yf the victorie happen vpon the bo
behalfe, then are both bodie and ſ
ſubiect to the cõdemnation of hell f
but if the ſoule obteine the victorie, b
of them are crovvned vvith beau
glorie for euer.

CHAP. 12.

THE lyfe of man is a con
nual warre vpon the ea
ſayth holy Iob. Thou c
not lyue without batta
and whereſoeuer thou
thou ſhalte finde warre
thou ſhalt alwayes fynde within thee, o

Iob. 7.

hat is euer agaynſt thee.

In one man doth the Apoſtle ſet downe 2. Cor. 4.
nto vs two men, ſo ioyned together and
ſo cópact, that the one cannot be without
he other, neyther can they deuyde them
elues in participating eyther of payne, or
f glorie. And yet is there ſuch diuerſitie
etwixt them in their affections & appe-
its, that the lyfe of the one, is the death of
he other. They be ſo lincked & annexed
ogether, that beinge two they be yet but
ne, & being one, they be neuertheleſſe
wo: Betwixt theſe two paſſeth the wholle
ate and courſe of our lyfe, wherefore the
poſtle hath attributed vnto thé both, ſun-
ry titles & names, calling the one the ſpi-
te, the other the fleſh the one the ſoule,
he other the body: the one the law of the
oule, the other the lawe of the mem-
ers. The one the inward man, the other
he outward man. VValke accordinge to
he ſpirite (ſayth the Apoſtle) & you ſhall
ot doe the workes of the fleſh. You ſhall
ye, yf you lyue according to the fleſh,
nd you ſhall lyue, yf with the ſpirite you
ill mortifie the fleſh. The fleſh coueteth
gainſt the ſpirite, and the ſpirite againſt
he fleſh.

This is a ſtraunge kynde of warfare,
hat in the battaill is peace ſought, and in
eace is battaill deſired. In death is lyfe, &
lyfe death, In bondage is libertie, In li-
ertie bondage. The libertie and power
f a good man is ſhewed in ouercommyng

hym ſelfe, and ſubduing of his paſſions.

To refrayne thyne appetites is veri
fortitude of the mynde, and in folowing
them the weakenes thereof is bewraye
He is rather to be accõpted a ſtronge ma
that conquereth his appetites then he th
conquereth his enemyes. If thou ſeeke
for a greate domynyon, learne to reig
ouer thy ſelfe, for Salomon ſayth: He th
Pro. 16 ouercometh hym ſelfe is beter then h
that conquereth great townes. There
many that doe conquere cities, but the
are but few that can cõquere them ſelue

To be lord and ruler of a mans ſelfe,
a verie large empire: If thou canſt perfe
lie ouercome thy ſelfe, thou ſhalt eaſi
ouercome euerie other thinge. He is to
called a perfect good ſouldier, that h
throughlye ouercomen hym ſelfe. H
is the true ſeruante of Ieſus Chriſt, whi
maketh the fleſh ſubiect to the ſpiri
which ſubdueth ſenſualitie vnto reaſo
and yf thou be ouercomen, thou arte
1. Cor. 10. thyne owne fault ouercomen. For th
bleſſed Apoſtle ſayth: God is faythfull, an
will not ſuffer you to be tempted, abou
that which you be able to beare.

It is the manner of thoſe whiche h
Iudges in combattes, to meaſure the we
pons of thoſe that are to fight together
the liſtes. So God that is the Iudge of th
world, doth take the iuſt meaſure of o
weapons, and will not ſuffer that our en
my ſhal fight againſt vs with greater te

tions, then wee be able to beare.

And yf true men be entred the feeld to ght, they being both equall in all pointes e muſt needes carrie away the victorie, at his holpen by an other.

If thou wilt fauour thy bodie with llenes & ouermuch eating and drinking y bodie ſhalbe victorious and thy ſoule albe ouercomen. But yf thy ſoule be olpen with faſting, watching, and praying y ſoule ſhall wynne the victorie, and thy odie ſhall be ouercomen.

It is farre more fit and conuenyent for ee to gyue thyne ayde and fauour vnto y ſoule, then to thy bodie, for yf the vi- orie falle vnto the ſoule, then is the ule and bodie both ſaued thereby. But the victorie remayne to the bodie, then e ſoule & bodie both caſt away for euer.

The bodie looſeth by victorie, and ynneth when it is ouercomen, If the ody doe ouercome, it ſhal be perpetu- y torméted with the ſoule for euer: and eing conquered, it ſhall lyue with the ule for euer with Chriſt. The victorie the bodie is ſhamefull, & approbrious, t to be ouercomen is an honor vnto it. he conqueringe of it, is glorious vnto it lfe, and the triumphe thereof is infa- ous.

If that thou doeſt loue thy fleſh, thou anſt not doe more for it then make it ſub- ect vnto reaſō, & thē doſt thou moſt of all ate it, when thou makeſt moſt of it. He

that hateth it, loueth it

Io. 12. Iesus Christ sayth, He that hateth this sensuall lyfe in this world, he keepeth it for euerlastinge lyfe: And he shall loose it that for the keepinge of it in this world doth set to much by it. Now behold how glorious the victorie of thy soule is, and how much thou doest get by subduing of thy passions.

Let thy soule be fauored and succoured by reducing sensualitie vnto the obedience of the spirite, for the battayll is shorter, the victorie more glorious, and the crowne more triumphant. Thou must not spare thy labor yf thou wilt haue a reward. For *Apoc. 2.* reward is gyuen to none, but to them that doe take payne for yt. Be thou faythfull vnto the end (for our lord sayth) that he will gyue thee the crowne of lyfe.

A GODLIE INSTRVCTION *to teach thee to knowve thy ſelfe, of vvhich knowvledge doth aſter growve vnto thee, the knowvledge of our Lorde God.*

CHAP. 13.

THE inuiſible thinges of God (ſayth the Apoſtle) are ſeene and perceyued by his viſible creatures. If any creature in this world, doth by the creation thereof, declare vnto vs, the greate wiſdome and the omnipotencie of God, no other creature ſheweth it ſo much, or gyueth ſo greate manyfeſtation thereof vnto vs, as man which is made to the Image, and likenes of God hym ſelfe, *Rom. 1.* *Gene. 2.*

Many knowe many things and knowe nothinge of them ſelues: they ſee other men but they ſee not them ſelues: they ſeeke God by exterior thinges, leauinge the inwarde thinges by which God is founde in deede: deſcende downe into the interior parte of thine harte, for ſo much as thou doeſt profit in learning to knowe thy ſelfe, ſo much proceedeſt thou alſo in learning to knowe who God is: and although that by the knowledge of the no-

ble ſtate of the minde, the true and perfecte knowledge of Gods greatnes is beſt and moſt playnely ſhewed, yet to abaſe thy pryde withall, thou haſte alwayes before thyne eyes the miſery of the body, and the ſhortenes of thy lyfe, that thou mayeſt come by that way vnto God.

Prou. 1. In knowing of thy ſelfe thou wilt humble thy ſelfe, and in humbling thy ſelfe thou wilt feare God: and becauſe the feare of God is the beginning of thy ſaluation, thou muſt beginne firſte with the knowledge of thy ſelfe.

If thou wilte ſee thy ſelfe and knowe who thou arte, thou muſt take a glaſſe and beholde thy ſelfe in it: the glaſſe that a man may beſt beholde him ſelfe in, is another man: and if the other man that thou beholdeſt be but earth, wormes, and aſhes, thou mayeſt well accompte thy ſelfe for ſuch a one alſo, be thyne eſtate, riches or dignitie neuer ſo greate, whereunto thou arte exalted in this world: and yet becauſe thou mayeſt not be deceyued by the glaſſe, ſee that thou takeſt not a glaſſe that is holowe within, for that ſheweth the thing that is repreſented therein, contrarie to that which it is in deede, but thou muſt looke in a playne glaſſe, which ſheweth thee the very truth what man is: If thou beholdeſt thy ſelfe in the inſide of a ſiluer ſpoone that is cleane and cleare, thou ſhalt ſee thy face with the wronge ende turned vpward, thy bearde to ſtand vpwarde, and

thy

y forehead downeward. So there are in
an two glaſſes, which be the two ſtates
which thou mayeſt beholde thy ſelfe:
ne is lyfe, the other is death.

Lyfe is the holowe glaſſe, which ſhew-
h thy face cleane contrary to that it is in
eede: it ſheweth thee to be ſound, ſtrong,
nd luſtie, and that thou ſhalte lyue many
eares, and all is but vanitie and lyes. If
ou eſpieſt therein freſh luſtie youth, doe
ot thou truſte therein, for it is very de-
eytfull. Bewtie is alſo very deceytfull:
ou ſeemeſt ſtronge when thou arte but
eake: this falſe lyfe ſeemeth vnto man to
e ſome greate thinge, but it is in deede
ontrary to that which it ſemeth and re-
reſenteth. But the ſtate of death is the
ery playne and true glaſſe, which ſheweth
hinges truly as they are in deede, without
ny deceyte at all.

If thou wilte therefore (O man) know
ruly who thou arte, behold an other man,
ot a quicke liuing man, but one that is
leade: and there ſhalte thou ſee how that
hou arte earth and aſhes, a very caue of
ilth and vncleanes, a litle ſet out and bew-
ified on the out ſide, by the lyuely hew
hat lyfe hath lent thee: there ſhalte thou
ee the foundation of thy parentage, there
halt thou knowe how large thy dominon
s, that which thou art they were, and that
which they are, thou ſhalte be.

If thou wilt well beholde thy ſelfe,
thou ſhalte finde ſmall cauſe why thou

ſholdeſt make any greate accompte of thy ſelfe: what is man in reſpecte of his body, but a veſſell fraughte full of corruption? And what is he in reſpecte of his ſoule, (ſetting a ſide the grace of God) but an enemye vnto iuſtice, an heyre of hell, a frende of vanitie, a worker of iniquitie, a deſpiſer of God, a creature moſt apte to all euill, and moſte vnable to doe good. VVhat arte thou but a moſte miſerable creature, in all things that doe apperteyne vnto thee? In thy counſayles thou arte blinde, in thy waies ignorant, in thy words vayne, in thy workes faultie, in thyne appetites filthie, and finally in all thy doings vyle, and onely greate in thyne owne eſtimation: it is a noble exercyſe to learne well to know thy ſelfe.

Seeke to knowe thy ſelfe, and thou ſhalte cut of much miſcheefe: thou ſhalte not be proude nor ambitious: thou ſhalte not be a deſpiſer of others: thou ſhalte ſuffer all iniuries with patience, knowing thy ſelfe to be a miſerable ſinner, and well worthie of all creatures to be deſpiſed.

This ſinguler ſaying (know thy ſelfe) is a worde deſcended from heauen aboue: for what good doth it thee to knowe all the ſeuen liberall ſciences, and to be a Doctor in all faculties, and not to know thy ſelfe at all? The humble knowing of thy ſelfe is more worth, then to knowe as much as is written in the world: know firſt who thou arte, whence thou cameſt, wher

thou

thou arte, and whether thou arte goinge: thou arte a mortall man, a litle earth, a veſſell of corruption, and full of much miſerie and neceſſitie: thou cameſt cryinge from thy mothers bellie, thou art conceyued in ſinne, inuironed aboute with all daungers, and going toward thy graue. *Iob. 30.*

Iob ſayeth: I am likened vnto myre, and to the ſnuffe of a candle. Let the light of Gods grace ſhyne vpon thee, and then ſhalt thou knowe who thou art: thou ſayeſt thou arte rich, and haſt neede of nothing, but in truth thou arte poore and beggerly, although thou knoweſt it not.

THERE IS NOT ANY CREATVRE *in this vvorld more poore and miſerable then man, vvho can not get his liuinge, nor any thing perteynynge towvard it, vvithout payne and trauaile, and that vvhereon he liueth muſt be had of creatures much inferior to hym ſelfe.*

CHAP. 14.

A MAN that is, borne of a woman, liueth but a ſhort tyme, and is full of many miſeries, ſayth holie Iob, VVhat thing is ſo miſerable as man? This bodie which thou ſo much eſteemeſt, in the graue muſt lie a *Iob. 14.*

rotting. And what thinge is more horrible then a dead man? He may not remayne amonge his frendes one day aboue the grounde after he is deade. How much so euer they loued hym when he was a lyue, yet when he is deade they may not abide hy m.

The state wherein thou liueſt, is an vnhappie ſeruitude: It is a miſerable lyfe to be borne a ſlaue, to liue one and to die one. Dauid ſayth, In iniquitie was I cõceyued. A lyfe that is ſo compaſſed aboute with trauayle, payne and ſorowe as ours is, whiche for one pleaſure receyueth a thouſand ſorowes, may well be accõpted rather a death, then a lyfe. *Pſal. 50.*

There is no creature more poore then a man, he is ſo needie of all thinges that he is fayne to borowe his verie garmentes that he is cloathed withall, euẽ frõ the ſely beaſtes backes. And that which he liueth on, his vearie meate, muſt he begge of the birdes of the ayre, and beaſts of the field, And the breade that is his cheefe foode, he muſt get with the ſweate of his browes: All which for the moſt parte, the birdes & brute beaſtes haue of thẽ ſelues, and haue no neede to begge, or to aſke of any other.

Some liuing creatures haue winges to flie withall, others haue nayles and teeth both to defend them ſelues, and to offend and hurt others, And others haue lightnes and ſwiftenes to flie & eſcape thoſe daun-

gers

gers which they be ſubiect too. Of all which thinges the poore miſerable man is voyde, for of hym ſelfe he hath nothinge, and that which he hath he hath taken it from ſome other creatures, that be inferior and of leſſe force then hym ſelfe. By this he may learne to humble hym ſelfe, and to abate the pride and the arrogancie, which he is holden withall.

He can not haue any continuall peace or quietnes, for he can not continuallie ſtand ſtill, nor alwayes walke, nor alwayes ſleepe or watch: whē a mā is beſt in health, he hath a thouſand infirmities, which be hunger, thurſt, ſleepe, wearines, and other neceſſities, wherewith he aboundeth, as colde, heate, tempeſtes, lightnynges, thunders, peſtilences, poyſon, ſerpentes, daungers by ſea, daungers by lande, ſorowes, ſickenes, and death.

VVho cold be in more ſafetie then holy the Prieſt of God was, and yet ſitting quyetlie in a chayre in his owne houſe, he fell and brake his necke. So little ſuertie is there any where to be founde.

The ſleepe which thou takeſt for thy cheefeſt quyet and repoſe, is full of falſe imaginatiōs, and vayne dreames whereby thou art often tymes moleſted. It is an vnmeaſurable blindnes, and A vearie exceeme follie, to loue this vyle miſerable world, ſo full of many miſeries, where yf any good be it is myngled with infirmitie ſorowes and calamities which are to thoſe

that

that take delight therein, the vearie begynninges of the perpetuall greate miseries and paines of hell.

It is an easier thing to suffer any miserie, then still to looke for yt, and expect it: And seeing that thou lookest euerie day for the sentéce of death, thou must needes perceyue thereby, the miserie of this present lyfe which thou now enioyest. So in scripture, this lyfe is not properlie called lyfe, nor this corporall death, is called death, but sleepe. God ordeyned that this lyfe shold be so paynefull, to the end that thou mightest take a loue to the other lyfe which is to come.

3. Reg. 2. 11. 14. 15

Consider how this lyfe was gyuen thee, as it were a shippe, for to carry thee like a trauayllour throughe the tempesteous seas of this worlde, wherein thou wert to endure many daungers, to the intent that thou mightest more earnestlie desire the other lyfe, which is the sure harborowgh and glorious hauen of heauen.

If this lyfe shold haue bene all prosperous & pleasant, it wold so haue drawen a man to the loue and likinge thereof, that he wold quyte haue forgotten the vearie true lyfe, for the which he was in deede created. But the miseries which thou sufferest, and the difficulties which thou endurest, and art compassed aboute withall doe inuite thee to the loue of heauen. The paynes which thou abidest here, compell thee to make haste vnto God. The

ſlictions which thou doeſt here ſuffer, what doe they ſeeme to crye and calle vpon thee, but that thou ſholdeſt not loue this miſerable lyfe?

Caſt not the ancker of thyne harte vpon ſuch moueable and vncertayne cō-modities as this lyfe bringeth forth. It is for thy benfite that God doeth compaſſe thee aboute, with ſo many miſeries, to the end that thou ſholdeſt keepe in memorie, and haue alwayes in thy mynde, that this is not the lyfe, which thou waſt created for. Here art thou made ſubiect to conty-nuall contention & trouble, to the end that by thy conqueringe of them thou mayeſt get a crowne of glorie: He wold haue that this lyfe ſhold be paynefull vnto thee, and full of buſines, for aſmuch as thou being by nature a frend and a louer of reſt and quyetnes, thou ſholdeſt take pleaſure and delighte in the true reſt of heauen,

IT IS NOT SVFFICIENT

onlie to knowve that there is a God, but requiſite alſo for vs to vnderſtande all ſuch particularities, as his deuine Maieſtie, vvill gyue vs leaue to knowve.

CHAP. 15.

Iob. 42.

MYNE eyes doe now beholde thee, and I doe pennance in aſhes, (ſayth holie Iob vnto God). Synce thou waſt made to knowe God, open thyne eyes, to the end thou mayeſt know hym.

Of the knowledge of God, cometh the knowledge of thy ſelfe, and by the knowing of thy ſelfe, groweth the knowledge of God: and therefore ſayed Iob: Myne eyes doe beholde thee, and for that cauſe in aſhes I will doe pennance.

By thy knowing God, thou arte moued to reuerence him, and if thou knoweſt him not, thou doeſt as he doeth that paſſeth by a greate Prince, and for wante of knowing him, paſſeth by him without any reuerence gyuen him. The poore country man meeteth with the King in the fielde, and talketh with him, and doth no

duetie

duetie vnto him, becauſe he knoweth him not. Marueile not that the holy men of old time did ſo humble them ſelues when they came before the preſence of God, for they knew him to be the Kinge of heauen, and therefore they fell flatte proſtrate on the grounde before him: and doe thou moſt hartely pray vnto God with teares, that he will gyue thee the grace to know thy ſelfe. *Leu. 11.*

Doe not thou deceyue thy ſelfe, by thinking that thou doeſt fully know God, when thou doeſt but knowe onely that there is a God, and beleeueſt that which holy Church beleeueth. A rude ruſticall sheepeheard that neuer wente further then his flocke and his ſheepe cote, may haue a certayne groſſe knowledge of the kinge, when he heareth other men reporte of him, that he is rich and mightie, and hath power to punniſh others, whereby he conceyueth ſome reuerence ought to be gyuen him.

If thou doeſt know no more but that he is God, thou wilte make but ſmall accompte of him, but thou muſt knowe alſo that it is he which doth miniſter iuſtice, and that doth punniſh thee when thou offendeſt, to the ende thou maieſt feare him: thou muſt knowe his great mercyes, to the intent thou mayeſt put thy confidence in them: thou muſt learne to know the great treaſures which he hath in ſtore for his frendes, that thou mayeſt thereby the rather fullfill his will.

Thou

Thou muſt further alſo conſider his great goodnes, that without any merite or deſert of thyne, or without any neede that him ſelfe had of thee, came of his owne voluntarie good will to ſeeke thee, and with his infinite greefe and paynes to redeeme thee, becauſe he did ſo dearely loue thee.

Conſider alſo his greate power, his wiſdome, and his infinite greatnes, by all which thou mayeſt gather occaſion to reuerence him, to feare him, and to ſerue him: If thou beleeueſt God to be good, ſeeke with all diligence after that goodnes, and all that which thou knoweſt to be in him.

Pſa. 114.

Deu. 14.

God wolde not haue any other beaſte offred vp in ſacrifice to him, then ſuch as did ruminate or chue their cudde, which is mente by ſuch men as doe continually meditate in their minde, and reuolue by contemplation the perticularities of ſuch thinges as God hath created, that by thoſe meanes they may come to the more perticuler vnderſtanding and diſtinct knowledge of our Lorde.

Eccl. 2.

Labour to knowe thy God and thy Lord. It is written, that the eyes of a wyſe man doe ſtand in his head. VVhich is not ment by the bodely eyes, for both the eyes of the wyſe man, and of the foole too, doe ſtand in their head, but it is ment, by the eyes of our vnderſtanding, which the wyſe man hath alwayes faſt fixed in that head

which

hich is by the Apoſtle ſayde, to be Ieſus hriſt hym ſelfe. *Eph. 4.*

VVilt thou know who God is? be-olde who thou art by hym, and beholde ho he is by thy ſelfe. Thou muſt take way the earth whiche the loue of the orld, hath ſet before the eyes of thyne derſtandinge, yf thou wilt knowe him.

Before that God made hym ſelfe owen vnto Moyſes, he commaunded ym to plucke of his ſhoes, God will neuer thee knowe who he is, except thou firſt moue away from thee all thy worldlie fections. *Exod. 3.*

VVhen our redeemer did reueale his orie vnto his three diſciples, he made em goe vp from the valley to the toppe the mounte Thabour, where they ſaw ym tranſfigured. *Mat. 17.*

VVhen thou wilt likewiſe aſcend to e deepe knowledge and contemplation of God thou muſt deſpiſe with all thyne harte, the lowe baſenes of this worlde.

VVith

VVITH THE VVINGES OF

meditation and contemplation a man ought to liſte vp his harte to loue the infinite goodnes of God, for perfection conſiſteth in loue, and not in contemplation.

CHAP. 16.

Pſal. 38. IN my meditation is the fire kindeled, ſayth the Prophet Dauid. For to kyndle the fire of gods loue in the will, and to haue the moſt perfect knowledge of God meditation, and Contemplation, be both moſt neceſſarie: Betwixt both which there is no other difference, but that meditation is an exerciſe more paynefull & difficult in the matters perteynynge to God: And contemplation is more eaſie and ſweete to them that haue had the exerciſe thereof. But neyther in the one, nor in the other of them, conſiſteth our perfection, but in the loue of God onlie. Contemplation is the worke of our vnderſtanding, and a way and a meane vnto our perfection, but the lifting vp our will vnto God, by vnitinge our will vnto his will, and by pure louing of hym conſiſteth our perfection.

The

The ſweetenes of our delighte is not
n contemplation but in hartie louing. The
nderſtanding doth not gyue ſuſtenance
nto our ſoule, but onlie prepareth the
eate that our ſoule is fedde withall. But
he vnderſtanding and the will together,
oe miniſter foode to the ſoule: there is no
leaſant taſte nor ſauour, in preparing that
hich muſt be eaten, but in eating of that
hich is prepared.

Seeinge that the obiect of our will, or
at thing which our will doth tend vnto,
always that which is good, ſo that no-
inge can be beloued, but that which is
ood, or els taken for good, vnder the co-
r of ſome thinge that is good. If then
ur vnderſtanding doth ſhew forth and
monſtrate vnto our will, the bottomles
of gods infinite goodnes, that will
olde appeare to be but vearie colde,
hich wold not ſtraight wayes burne like
to another phenix, with the loue of God,
hen by cõtemplation the bright beames
the ſonne of Iuſtice ſhold ſhine in vpõ
Let the winges of good and deuowte
editation, blowe the fire of earneſt loue
thine harte, that thou mayeſt be renued
the flame of that fire, as the phenix is,
d thereby acknowledginge thy ſelfe for
better then aſhes and woormes meate,
aue whollie vnto God, and loue hym,
d to his infinite goodnes referre thy
fe, by yelding thy will vnto his almigh-
will and pleaſure.

If

If thou wilt haue the ſweetnes of prayer, and be comforted and refreshed therein by contemplation, then muſt thou lifte vp thy will wholie vnto God, that thou mayeſt thereby get the full fruyte of thy contemplation.

Some are exerciſed onely in the intellectuall parte, and not in the affectuall parte of their will, and their end is not to be kindled with the loue of God, but onely to haue a curious knowledge of God: by meanes whereof they be ſtill thinking how our Lorde was borne, how he lyued, how he ſuffred, and how he roſe agayne, and other ſuch lyke thinges of him, ſuppoſing the contemplatiue lyfe to conſiſt onely in that: but they are farre from the true contemplatiue lyfe in deede, if they fix their felicitie in the knowledge and pure ſpeculation of ſuch miſteries: for the true contemplation muſt be faſtened and grounded in the moſte effectuall and burning loue of God, vnto which thou muſt ioyne and vnite thyne owne will and affection: ſo as all the imperfection of thine owne mortification, may be made perfect and pure through him and his loue.

All thyne exerciſes, and thyne actions muſt be ordeyned for the true loue of God, and not to get the knowledge of God, making that the onely ende of all thy labor: If thou haſte gotten any knowledge of God, thou muſt not ſtay there, but thou muſt proceede on therewithall, to get there-

ereby the loue of God.

The contemplatiue perſons, becauſe ey knowe the ſecretes of God, (as thoſe at enter into his priuye chamber) are lled his frendes, as the holy Apoſtles ere, vnto whom our Lorde ſayed: I doe *Io.* ll you my frendes, becauſe I haue decla- d vnto you all thoſe thinges which I ue hearde of my Father. But thoſe that e exerciſed in the actiue lyfe are called is ſeruantes.

Contemplation is the beginning of ory, whereby a man firſte beginneth to owe God and him ſelfe: which being once gotten, he falleth out of loue with this world, and thereby getteh great force to- warde the ſeruing of God.

HE THAT VVILL LYVE *vvith Christ, muſt firſt die to the vvorld, the fleſh, and his ovvne diſordinate appetites and deſires.*

CHAP. 17.

Pſal. 43. FOR thy loue are wee mortified all day, (ſayth the Prophet,) ſpeaking vnto God. Happy is that ſoule whoſe lyfe is Ieſus Chriſt. *Phil.* 1. To die to Chriſt is gaine, but he muſt firſt die to hym ſelfe, that will liue vnto Ieſus Chriſt whileſt thou liueſt in this fleſh, thou muſt die to the worlde, to the end that after thy death, thou mayeſt lyue for euer with Chriſt.

Thou ſhalt be quyet within, if thou goeſt not wandering too farre abrode. He that to feruentlie foloweth outwarde thinges, muſt needes wax colde in the inward things which tend toward the loue *Gene.* 21. of God. Sara beinge ſo olde a woman, that all fleſhlie appetites were deade in her, yet brought forth Iſacke that was the ioye and the gladnes of his father. And yf all thy diſordinate appetites, and the deſires of this world, be not deade in thee, thou ſhalt

neuer

euer obteyne the true ioy of the ſpirite. or after that Sara was full mortified in eſh, ſhee brought forth the ſonne of the pirite.

Chriſt died to the end that they which ue might not liue vnto them ſelues, but nto hym that died for them and roſe gayne. 1 Cor. 5.

Abraham receyued not the circum- iſion, vntill his goinge out of his owne ountrey. I lyue, (ſayth the Apoſtle) but ot I, it is Chriſt that liueth in me. VVhen erode was deade Chriſt returned from gypte to Iſraell agayne: vntill that you be ortified, Chriſt will not come vnto the oule. Gene. 17. Gal. 2. Mat. 2.

And to the end that Chriſt may enter nto your ſoules. it is neceſſarie firſt that nne be deade in you, & that the outward an may lyue, the inwarde man muſt be ortified. If thou doeſt kill Herode, Ieſus hriſt will come to thee. The Apoſtle yth, you be dead, and your lyfe is layed p with Chriſt. Thou dieſt, when thou rſakeſt to be ſuch as thou waſt. If wee oe liue to the ſpirite, let vs walke accor- ing to the ſpirite, ſayth the Apoſtle. And f you liue according to the fleſh, you ſhall ie, and yf you will lyue according to the pirite, you muſt mortifie the workes of he fleſh ſaith the ſame Apoſtle in another lace. Col. 3. Gal. 5. Col. 3.

Saul did put agag in priſon, when God ōmaunded hym to kill hym, as many doe 1. Re. 15.

which

which put their owne paſſions in priſ
for a whyle, but they will not kill th
forthwith. It is not ſufficient for the,
impriſon thy paſſions, in keepinge th
from going out, but thou muſt kill them
as all concupiſcence and worldlie deſi
may vtterlie die in thee.

Many be like the trees in wyn
which ſeeme deade to the worlde in
outward ſhew, but when they be ſtur
vp, and moued a little, then they ſhew th
ſelues by their wordes and anſwetes,
be ſuch as haue their paſſions ſtill quic
and liuelie in them. But becauſe that
rootes within were left a liue, they beg
to ſpring forth agayne, aſſone as the te
3 Re. 20. tation of ſommer cometh vpon them. G
ſayde vnto Saule, becauſe thou haſt let h
lyue, that was worthie to die, thy lyfe
goe for his. Thy ſoule ſhall die, by mea
of the lyfe which thou gaueſt vnto t
bodie.

Make reckenyng with thy ſelfe,
ſee who it is that liueth in thee. If the fle
doe lyue, then is the ſpirite deade. Th
canſt not gyue thy ſelfe to prayer and co
temptation, without that thou be firſt mo
tified, before all other thinges, thou m
Exo. 19. gyue thy ſelfe vnto mortification.

God commaunded that all tho
beaſtes ſholde be ſtoned vnto death, th
drew neare vnto the hill where God hy
ſelfe appeared, and why deſerueth not h
the ſame punniſhement, that hauinge h
beaſtli

aſtly paſſions ſtill abiding in him, will uertheleſſe approch vnto the high hill contemplation? VVhileſt our ſenſuall ſſions reigne in vs, then is little diffe-nce betwixt vs and beaſtes.

Thou canſt not come to the con-mplatiue lyfe, but that thou muſt firſt gynne with the actiue lyfe, Iacob was *Gene. 25.* ſt called Iacob, which is as much to ſay, a ſubplanter, or one that holdeth an-her by the heele, before that he was cal-d Iſraell, which ſignifieth one that ſeeth od. For thou canſt not ſee God by con-mplation, but if thou doeſt firſt plucke ce out of thee by the heeles, and caſt m cleane away by mortification of thy fe.

Mortification perteyneth to the lyfe tiue. Firſt was Lia, gyuen vnto Iacob, *Gene. 29.* ich repreſenteth the actyue lyfe, after at he had ſerued many yeares for Ra-ell, which ſignified the contemplatiue fe, and althoughe that Rachell be firſt Nobilitie and perfection, yet is ſhee ſt in generation and knowledge. Al-ough that the contemplatiue lyfe be tter then the actiue, yet firſt thou muſt ceyue and take hold of the actyue lyfe. hou muſt firſt be maried vnto Lia, before ou comeſt vnto Rachell. Mortefie firſt y ſenſualitie, and excercyſe thy ſelfe in orkes of humilitie. Learne to conquere y ſelfe, and to be abſtinent and patient, d to beare all iniuries, and ſo ſhalt thou

come vnto contemplation.

Dan. 2. Daniell and his companions were great absteiners and fasters, and very chaste withall, and by that meanes were they made capable of Gods deuyne reuelations. Many will flie without winges, but they profit little, because they are not mortified. Thou shalt neuer come to the height of contemplation, yf thyne affection be not free from all thinges that are vnder heauen, and so rauished with the loue of God, that thou hast gotten the perfect knowledge how to despise thy selfe for God.

The pure loue of God, maketh the spirite simple, and so free from all worldlie thinges, that it may without all payne and labor flie vp vnto God.

Gal. 6. If thou wert dead to the worlde, the worlde wolde be deade to thee also, as it was vnto the Apostle. Euen as the sea refuseth those men that be lyuing in it, and casteth away those out of it to the shore which are deade, so doth the world hone those that lyue to the worlde, and doth those away from it that mortefie them selues for Christ.

IT IS MEETE FOR VS TO *mortefie and chaſten our fleſh, by abſteynyng from meate, to the end, that vvhen our ſenſuall appetites be tamed, vvee may vvith more eaſe obey the ſpirite.*

CHAP. 18.

YOV ſhall die if you will liue accordinge to the fleſh, ſaith the Apoſtle. Thou ſhalt neuer be able to ſerue the ſpirite, except thou wilt be abſtinent and penitent in thy life. The ſhippe that carieth to greate a burthen ſincketh therewithall into the bottome of the ſea, & if thou doeſt charge thy bodie with to much meate, thou wilt drowne thy ſoule in the ſea of ſinne. Rom. 8.

The deuill by eating ouercame our firſt forefathers. And the firſt temptation that euer he gaue vnto Iob was whileſt his children were feaſtinge together. Abſtinence and auſteritie of lyfe, be both neceſſarie for our mortification. Gene. 3. Iob. 1.

God prouided meate for all other liuinge creatures, before he prouided any for man, to teach vs how little care wee ſholde take in prouiding for our bellie. Gene. 1.

Act 9. Saint Paule knowinge hym ſelfe to
1. *Cor. 9.* be an elect veſſell, chaſtened his body, and yet wee that haue no certentie thereof at all, but doe onlie knowe our ſelues to be ſinners, lyue in pleaſure and delighte.

Luc. 12. Beware you ouerlade not your ſelues by ouermuch eatinge and drinkinge ſayth our Lorde.

Dan. 10. Daniell to be the better prepared to receyue the heauenlie conſolations, faſted three whole weekes together, and neither eate breade nor fleſh, nor dranke wyne, whereby he was made worthie to ſee many viſions and reuelations.

If thou wilt ouercome thyne enemy, the beſte way for thee is to take his weapons away: the weapons that the deuill vſeth againſt thee is thyne owne proper fleſhe: whoſoeuer gyueth him ſelfe to the pleaſure and delight of the body, will fall ſoone into ſubiection of the deuill.

Dan. 14. Daniell did firſte deſtroye the idoll Bell, and after the Dragon that was within the idoll. Be thou an aduerſarie vnto the idoll of the fleſhe, and labor againſt it by abſtinence, faſting, and prayer, and thou ſhalte carrie away the victorie from the deuill: nothing doth feare the deuil more nor maketh him faſter to flie away from thee, then abſtinence and auſteritie of lyfe, and nothing doth gyue him greater courage, nor maketh him more bold to tempt thee, then thine owne flattering and ouermuch foſtering of thy body.

It

It is a very follie for thee to thinke that thou ſhalt lyue chaſte, if thou leadeſt thy lyfe in wantonneſſe and delicaſie: take away the ſuperfluitie of thy bodely ſuſtenance, which ſerueth in ſteede of woode to make the fire withall, and thou ſhalte eaſely quench the fire of thy ſenſuall deſires.

Loth who lyued chaſte in Sodome, and was thereby delyuered from the fire that conſumed the Citie, yet after becauſe he kepte not well this vertue of temperance, but fell to drinking of wyne out of meaſure, he committed inceſt on the hill with his owne doughters. A man ſhall not be ouercomen by temptations, nor burnte in the fire of ſenſualitie, if he will defende him ſelfe with the ſhielde of abſtinence: and although that he aſcende vp to the hill of contemplation, and be fledde from the world, yet yf he be not abſtinent, he may falle fowlie as Loth did. *Gene.* 19.

It is greate daunger to ryde a colte without a bridle. Holde hym in with the bridle of abſtinẽce, leſt that he doe throw thee downe vnder his feete and mayme thee, according to the ſayng of the pſalme. Keepe in their iawes with the bit, and their teeth holde backe with the ſnaffle. *Pſal.* 31.

Enter not violently, into the waters of theſe worldly delightes, vnleſſe thou wilt be drowned as Pharao was, and all his hoaſt with him: they deſcended downe like ſtones into the bottome, and ſo ſhalt thou *Exod.* 14.

both ſoule and body deſcend into the bottomleſſe pit of hell, vnleſſe thou wilt tame it, and ſubdue the fleſh with the brydle of abſtinence.

Abſtinence is the death of ſinne, the banniſher of all vyce, the meanes to ſaluation, the roote of grace, and the foundation of chaſtitie: It were a greate ſhame for thee to be ouerruled and maiſtered by thy ſeruant.

Ismaell that was the ſonne of the bondwoman, perſecuteth the ſonne of the free woman. The handmayden Agar, deſpiſeth her miſtres Sara, thou muſt afflict and punniſh thy fleſh, as Sara did Agar, except thou wilt haue it proudelie to rebell againſt the ſpirite.

Gene. 21.

Pſal. 8.

It is a foule ſhame for thee, beinge a greate Prince, (whome God hath not made much inferior vnto Angells) to fulfill the will of ſo vyle a ſeruante as the bodie is. This was the thinge that Iheremy the Prophet lamented ſaying, the ſeruantes became Lordes ouer their maiſters.

Iher. 5.

OVR EARNEST LABORING *aboute earthlie affaires, doth turne awaye our myndes from deuotion and the ſeruice of God, therefore ought wee to withdrawe our ſelues vnto quyetnes and ſolitarines, the better to attend the ſaluation of our ſoules.*

CHAP. 19.

I will lead her vp into the wildernes, and I will ſpeake ſecretly to her hart ſayeth God. *Oſe. 2.* God hath no neede of any witneſſes when he ſpeaketh vnto our ſoule.

VVhen his will was that Abraham ſholde haue the executinge of certayne *Gene. 12.* thinges which he had appoynted for hym, he cauſed hym firſt to remoue out of his countrey, and ſeperate hym ſelfe from the company of men.

He toke Moyſes vp vnto the toppe of the hill Sion, and commaunded that none ſhold come neare vnto the hill: in the ſolitarie wildernes did the Angell appeare vnto Agar. And Elias was farre from his owne habitatiõ and the company of men, when the Angell ſpake vnto hym. *Gene. 21. 3 Reg. 19.*

VVhen God fyndeth our harte all alone

alone, then cometh he ſtrayght way to re
in it: when our Lord perceyueth our ſoule
to be ſequeſtred from the cares of thi
worlde, he openeth and reuealeth man
thinges vnto it, which he will not doe
when he findeth it occupied in the care
and troubles of worldly buſineſſe: God is
ſpirite, and therefore deſireth not one
to haue the body to be ſolitary and at quy
et, but the ſoule alſo: this ſolitarines
minde is very neceſſarie for thee.

He may beſte be ſayed to be alone
that thinketh not of thinges of the world
It were good that thou dideſt leaue a
theſe falſe dreames, and idle occupations
wherein thou ſpendeſt ouermuch tyme,
wholy commyt thy ſelfe both bodie an
ſoule, into the handes of Ieſus Chriſt, ſo
then ſholdeſt thou fynde many a comfort
which now thou arte without, and clea
depryued of. If thou kneweſt how
muche thou dideſt looſe, by the vayn
occupations and worldlie buſineſſe, thou
woldeſt not thinke it any payne for the
at all to yeld thy ſelfe wholie vnto God
alone. And yf thou wilt put away from
thee all worldlie conuerſation, thou ſha
finde the moſt cõfortable company of God
hym ſelfe. Loue ſolitarines, and thou ſha
preſerue the grace which thou haſt alre
die receyued, and becauſe thou haſt no
forſaken thyne accuſtomed conuerſation
thou haſt loſt the ſpirite, by the which
thou beganneſt firſt to ſerue God.

Silence

Silence and ſolitarines, be the two walles of deuotion. If thou wilt keepe the deuotion which thou haſt once cõceyued, thou muſt delight to be alone, and to leade a ſolitarie lyfe. God wolde that our hartes ſholde be withdrawen from all worldlie tumultes and company.

God commaunded Abraham to dryue out of his houſe Agar, and her ſonne, which were cauſers of his carefulnes, to the intent, he might without all diſturbãce of other company, enioye the full fruition of ſpirite, which was repreſented by Iſaack his heire, & the childe of promyſe. *Gene. 21.*

The woman mentioned in the goſpell, which was vexed with ſo many greeuous infirmities, came ſecretly, and touched the veſture of our Lorde, and ſtraight wayes ſhee was cured of them all. Let euerie Chriſtian ſoule, that is wounded & weake, drawe neare ſecretlie vnto her ſpouſe Ieſus Chriſt, for in hym ſhall it fynde perfect ſaluation, and verie true conſolation: Thou ſhalt ſooner be cured, yf thou doeſt lifte vp ſecretlie thyne harte to God almightie in a corner, then yf thou goeſt vp and downe all day in the market place, and in the pallaces of kinges and princes. *Mat. 9.*

The ſweetenes of prayer, and the pleaſure of a ſolitaire lyfe, can hardelie be expreſſed with tongue.

Thinke not that thou arte alone, for thou mayeſt ſay as the Prophet Elizeus ſaide, that he being alone had yet a greater *4. Reg. 6.*

companye with hym, then all the greate huge army of the Sirians. And further thinke that thou haſt more with thee, then all the world is beſide, and that thou arte neuer better accompanyed, then when thou arte alone. The company of Ieſus Chriſt, and all his holye Angells, is no ſmall company, and their conuerſation is alwayes pleaſant and comfortable.

Reade the lyues of the holie fathers, the heremites, and of the perfect religious men, and thou ſhalt finde how much the loue of the wildernes and deſert did ſhine in them. Thinke not thou to gather figges Mat. 7. of thornes, neyther doe thou beleeue, that liuing amongeſt the honors and vanities of this lyfe, thou canſt gather the fruyt and comforte of the ſpirite. VVhen thou makeſt thy prayer, enter into thy ſecret chamber, ſayth our Lord, & if thou finde then any ſweetenes of the ſpirite, thou canſt not deny, but that thou haſt been holpen therein, by thy ſolitarie being alone, whereby thou mayeſt preceyue howe neceſſarie ſolitarines is, to further prayer withall. Thou ſhalt not ſerue God ſo much at thyne owne will, as in places that be ſolitarie, and farre from all company.

It is the nature of all them that loue to delight in ſolitarines. And if thou entierlie loue thy creator, thy delight will but ſmall to be in the companie, of other creatures, and all worldlie companie, wi-

be to thee vnpleaſant, if the ſweete loue of Ieſus Chriſt doe reſt in thyne harte. Vnto a ſpirituall mynde much company is alwayes noyſome, when thou arte alone thou doeſt often in thy prayer, with ſome one word or other vterred aloude, ſtirre vp thy ſoule, as if it were waked out of ſleepe which thou canſt not doe, but when thou arte without companye, whereby thou mayeſt iudge how neceſſarie it is for thee to be ſolitarie.

Our Sauiour did ſeperate him ſelfe from his diſciples, when he went to praye to his Father in the garden, and at many other tymes the Euangeliſtes doe tell how he went alone for to pray: the conuerſation of many is noyſome, and therefore muſt thou flie from the tumulte and ſturre of much people. *Mat. 26.*

VVhen Adam was alone in Paradiſe he was gratefull to God, and to all his Angels, and fearefull to the deuill: but after that he was accompanied, he loſte many a benefite, whereof company miniſtred the occaſion. The prophete Dauid ſayeth: I ſperated my ſelfe by flying away, and I remayned in the wildernes. *Gene. 1.* *Pſal. 54.*

Elias being alone was fedde with bread from heauen, and being amongeſt a greate compāy he colde ſcarſe get whereof to eate. VVhen man is alone he fyndeth heauenly conſolation, but in the compay of men he looſeth the bread of heauen. The Children of Iſraell did neuer eate *3. Reg. 5.* *3. Re. 17.* *Exod. 16.*

Manna

Exod. 14. Manna, vntill that they were passed th
redde sea, which be the perturbations o
this present worlde.

And if thou coueteſt much the com
pany of men, thou mayeſt happely thereb
looſe God: make not thou ſo litle accom
of God, as to looſe him for ſo ſmall a com
moditie, as the company of this worl
doth yelde thee.

SILENCE IS A GREAT

keeper and maynteyner of deuotion
religion, and therefore, they that
ſerue it not, but are full of vvordes,
make avvay for the deuill to
them, and can by no meanes be perfe
religious men.

CHAP. 20.

Eſd. 32. SILENCE is the beſt kee
of iuſtice ſayth Eſay. He t
is not a louer of ſilence
ſolitarines ſhall neuer be
perfect religious man.

Iam. 1. Saint Iames ſayth, t
whoſoeuer thinketh to be a religious m
and refraineth not his tongue, his reli
will be to hym but vayne, and of no effe
for whatſoeuer is gotten by prayer, is l

agayne by babblinge and much ſpeakinge.

Silence is the beſt keeper and mayn-teyner of deuotion: doe not maruayle if thou doeſt finde thy ſelfe often tymes, colde in thy deuotions, if thou doeſt vſe to ſpend much tyme in ſuperfluous talke and idell wordes. Thou muſt learne to holde thy peace, if thou wilt looke to profit, for why did God almightie beſtow on thee but one tongue & two handes, but becauſe thou ſholdeſt ſpeake little, and doe much.

God hath ordeyned for thy tongue, two dores to kepe it in with, the one is of fleſh which be thy lippes, the other is of harder ſubſtance & more ſtronge, as bone, which be thy teeth, to the intent that being ſo kept, it ſholde neuer ſpeake vpon any ſuperfluous cauſe, but onlie when neceſſitie inforceth and gyueth occaſion.

If thou be a buſie talker, and full of wordes, what els art thou, but a citie without a wall, a houſe wiihout a dore, a ſhippe without a ſtearne, a veſſel without a couer, and a horſe without a bridle? VVhat haſt thou gotten, or what canſt thou keepe, if thy tongue be alwayes looſelie walkinge? And if that parte be no better garded, the deuils who are thy mortall enemyes will eaſelie enter into thee, and robbe away from thee all the good that thou haſt gotten together. Thy death and thy lyfe, doe both ſtand in the handes of thy tongue. *Prou 18*

Holie religious men, haue alwayes highlie

highlie esteemed silence, and haue taken great paines to mainteine it in them, as the vearie key of religion, lest they sholde haue lost with much talkinge, that which they had bene longe aboute in getting.

Es. 30. Esay sayth silence and hope shalbe your fortresse: silence gyueth a great grace vnto all maner of vertues: Zacharias after his longe silence, receyued at gods hande S. Iohn, which signifieth grace. If thou doest holde thy peace and keepe silence, thou shalt the sooner receyue the grace of God.

As the pot that is couered will sooner be hoat, & cause the liquor that is in it the sooner to boyle, thé that which is vncouered, by reason of keepinge in the vapors, so if thou doest keepe thy mouth shut vp close by silence, thou shalt the sooner wax warme and feruent in deuotion and gods seruice. If thou wilt not learne to holde thy peace, thou shalt neuer learne how to speake.

Thren. 3. Of the good man the scripture sayth thus: he wilbe solitarie and silent, and will haue regarde vnto hym selfe. He that holdeth his peace goeth alone, & bethinketh hym of his owne estate, and maketh his contemplation of heauenlie thinges, and despiseth the thinges of the earth. He that keepeth silence, with more ease doth lifte vp his harte vnto God.

Iam. 1. Saint Iames sayth let euery man be slow to speake, and readie to heare. They falle quickelie

quickelie from the ſtate of perfection, that breake ſilence, and vſe many wordes.

Euen as when you ſhut a conduytes mouth, where water paſſeth, the water will ſtrayght wayes mounte vp on highe, ſo yf thou ſhutteſt faſt within thee the good ſpirite of deuotiō by ſilence, thy prayers ſhall the ſooner aſcend vp on highe vnto God, and thou ſhalt the better feele within thee, what ſweet taſte, thy deuowte prayers doe bringe vnto thee, and by as many idle wordes as thou ſpendeſt, thou doeſt as it were by ſo many ſmal water ſtreames ſende forth agayne the deuotion which thou before receyuedſt. And ſo many dores doeſt thou leaue open to thyne enemy, that gyueth good watch vpon thee, as thou vſeſt to ſpeake lighte wordes and vayne.

It is written: He is lyke vnto a citie that is vnwalled, that can not refrayne his ſpirite by keeping ſilence. The citie of our ſoule muſte needes ſuffer many mortall woundes, when it is not defended by the walles of ſilence. *Prou. 25.*

Nabuzardam brake downe & deſtroyed the walles of Hieruſalem, robbed the temple, and caried the people captiue to Babilon: which the deuill attempteth to doe by thee, as often as he ſeeketh to make thee breake thy ſilence, that ſo he may robbe thee, and make ſpoyle of the temple of thy cōſcience, and bring thy ſoule priſoner into the confuſion of Babilō, which *4. Re. 25.*

is hell it ſelfe: Set then good watch about thy walles, leſt thou be robbed & ſpoyled by thyne enemies.

THE GOOD SERVANTES OF

Ieſus Chriſt ought to flie idell talke vvhich breedeth much daunger and detriment to the ſpirituall lyfe, and gyue them ſelues to the continuall exerciſe of godlines and pietie.

CHAP. 21.

Mat. 12. OF euerie idell worde that thou gyue a reckeninge in the day of iudgement: ſaith our Lord. Our harte is like vnto a peece of wax, that with colde groweth to be hard, and by heate, waxeth ſofte and tender agayne, and when it is once ſofte, it receyueth the printe of the kinges owne Image. Thou muſt ſtop thyne eares, from hearing vaine and idell wordes, for they coole and harden thyne harte. And if thou doeſt not keepe thy ſelfe well from hearinge them, thou ſhalt not profit much in the ſeruice of God.

Pſal. 1 : 4. Holie and ſpirituall wordes inflame the harte accordinge vnto the ſayinge

he prophet. Thy worde O Lord is fierie. In the day of Chriſtes reſurrectiō, the two diſciples that went trauaylinge by the way toward Emaus, talkinge with our Sauiour, had their hartes inflamed within them, as they did after tell one vnto an other of them ſayinge: Did not our hartes burne within vs, whyleſt he talked with vs vpon the way, and opened the ſcripture vnto vs? Thyne harte wil be well diſpoſed within thee to receyue the printe of the image of the eternall King, if thou wilte warme it well, and ſoften it with the heate of Godes owne worde. *Luc.* 24.

VVith greate diligence ought the ſeruante of God to beware of idle wordes, and to reprehend them in others that vſe them. And if thou haſt no care of that, it is but in vaine for thee to accompt thy ſelfe amonge the perfect ſorte. And in vayne doeſt thou labor and take payne to profit in gods ſeruice, if thou doeſt not bridell well thy tongue, & order well thy wordes.

The Apoſtell ſayth, the ſeruantes of God, muſt not be wrangelers and contentious perſons, nor troubleſome one to another by many wordes. Amongeſt men that haue had ciuill bringinge vp, it hath bene taken alwayes for a foule & a ſhamefull thinge, to vſe diſhoneſt and ribaulde ſpeeches althoughe they be ſpoken but in ieſt. Howe much more oughte they then to be auoyded, amōgeſt the ſeruātes of God. Be circūſpect in all thy wordes. Let them *2. Tim.* 2.

be

be well weighed and eonſidered, before thou vtter them, as it is meete for ſuch a eourtier to be, that is broughte vp in the courte of Ieſus Chriſt, wherein thou liueſt, much euill groweth of noughtie wordes.

The Apoſtle ſayth to the Corinthians, 1. Cor. 15. euill wordes corrupt good manners. From euill ſpeeches men growe quickelie to euill liuinge. Many temperate men, and men of good lyfe, by gyuing them ſelues firſt vnto idell talkinge, haue fallen after by little and little, in euill doinge.

As the ſhippe goeth, according as the wynde doth blowe, ſo our ſoule ſayling forwarde, with the proſperous wynde of good ſpeech, ſhall happelie come vnto the port of heauen. And contrariewyſe, if diſſolute and wanton wordes ſhalbe blowen into the ſayles of thyne eares, they will carry thy ſoule with a contrarie wynde into the large ſea of the bottomles pit of hell.

Eccl. 9. Eccleſiaſticus ſayth, let all thy practiſe be to talke of the commaundementes of God. Good wordes inflame the hart, ſtirre vp thy will, edifie thy neighbour, & augment the loue of God in thee, and idle and vayne wordes make a man vnſtedfaſt, quench the feruor of the ſpirite, make deuotion colde, and doe ſcandalize and offend the hearers.

Mettall is knowen by the ſounde, golde haue but an hollow ſounde, it is like to be no perfect golde, but rather ſome copp

opper or braſſe: and by the ſounde of the
ordes, is the ſoule knowen. If the wordes
e clamorous, vayne, and diſſolute, they be
opper and no golde, but if they be graue
nd wyſe, then doe they ſhew them ſelues
o be perfect golde.

An emptie veſſell maketh a greate and
lowde ſounde, and if thou ringeſt lowde
is a ſounde thou arte but emptie. But if
ou be graue & prudent in thy ſpeeches,
en ſhalt thou be knowen to be firme and
f good ſubſtance.

The ſcripture ſayeth, that Iudas 2. Mac 15
achabeus did arme his men with good
ordes, & ouercame with them the migh-
armie of Nicanor. Good wordes be a
onge defence, and ydle & lewde wordes
vearie hurtefull and preiudicial.

If the clocke haue his wheeles diſ-
mpered within, the bell without will
nde falſe, but if they goe true and iuſt
thin, then will the bell without, ſtrike
elie the iuſt houre of the daye: By thy
ſordinate wordes, thy diſordered con-
ence appeareth, and is made manifeſt to
worlde. By thy wordes, thou arte con-
mned and blamed.

The mayde ſeruante that kept the Luc. 19.
re ſayde to S. Peter. Thou arte one of Mat. 26.
lile to, thy ſpeech bewrayeth thee: thou
ueſt clere teſtimony of thy ſelfe to be
nt, (to all them that heare thee,) whō thy
rdes are of no ſubſtance that thou
akeſt, thy tongue ſheweth who thou

arte

arte. There is no ſtraunger borne in a contrey, but that his tongue will tell what nation he is. It wilbe but ſlender beleued that thou arte vertuous, although that thou affirmeſt it neuer ſo much thy ſelfe, If thy wordes and talke doe ſound of diſſolutenes and vanitie.

He that hath an ague, ſhalbe known by his furred tongue, if the ague do breake away, it will appeare by the bre kinge out of thy lyppes: In lyke manner will thy wordes ſhew thee what thou art Haue thou therefore greate care of the and beware what thou ſayeſt, becauſe thy wordes be harde, when thy harte is no ſeene. By thy wordes thou arte iuſtified by thy wordes thou arte condemned,

Be circumſpect in all that thou ſpeakeſt, for after they be once ſpoken, they can not be called backe agayne.

Conſider well before hande what thou ſayeſt, and then ſhalt thou not be confounded and aſhamed after. Neuer be thou driuen, to ſay that thou thoughteſt not of it, for it is not for a wyſe man to ſay or doe any thinge that he thought not of before.

And to ſhew thee breefelie how neceſſarie it is for thee to looke well to thy wordes, this may ſuffice, that our Lorde the laſt day will haue thee to render a ſtraite accompte of all thyne idle wordes.

NE OF THE GREATEST *miſchefes that reignes amongeſt men, is murmuring, the vvhich ſpareth no man, neyther good nor bad, neyther thoſe that are liuinge, nor thoſe that are deade, and to them that doe vſe it, it is the cauſe of moſt harme of all, vvhich is the loſſe of heauen.*

CHAP. 22.

Murmure not as manye of the Iewes did murmure, which cauſed their death by the byting of ſerpentes: as the Apoſtle ſayeth. The tongue of the murmurers is worſe then hel, hell is hurtefull onely to thoſe which nought, but the tongue of the murmurer hurteth both good and bad: and moſte all it is hurtefull to them that be good vertuous. 1 Cor. 10.

He that ſnuffeth the candle with his fingers, defileth his fingers, but the candle burneth the brighter thereby: and he which defameth the vertuous and iuſt man, defileth his owne ſoule, and hurteth his conſcience, but he gyueth occaſion to the good man thereby of greater merite. The Phariſey that murmured a-

gayn

Luc. 7. gaynſt Marie Magdalen was greatly rebu-
ked therefore of Chriſt him ſelfe, a
contrarywiſe ſhe was highly commende
by him.

Murmurers doe alwayes much mo
harme vnto them ſelues, then vnto tho
that they murmure agaynſt: they kill the
owne ſoules, and doe good to other men.

Num. 12. God neuer gaue Moyſes a greater praye
then at that tyme that Aron and Marie h
ſiſter did murmure agaynſt him: they we
ſtricken with leproſie, and Moyſes was
forth with prayſe.

The murmurer neuer careth agay
whom he murmureth, but howe he ma
finde matter whereon to murmure, for h
can alwayes make matter enoughe of h
ſelfe.

Exod. 8. One of the greateſt plagues of Egy
was the frogges, and one of the grea
miſcheefes of the worlde is the murm
rers: they ſit lyke frogges all day in th
myre and vncleanes of their owne ſinn
and wickednes, and neuer ſaye worde
any mans vertue, nor ſpeake any thing
of their neighbours good deedes, but
the night when it waxeth darke, they ma
a loude and an euill noyſe, and doe pub
liſh (all that they can) their neibours faul
and defectes.

Prou. 22. A good man is better then much ri
ches. He that taketh a mans tempora
goodes from him, onely bereueth him
ſome welth, but the murmurer taketh fro
him

im his good name, which is farre more
orth: and he that doth murmure agaynſt
y man, doth more harme vnto him, then
hen he doth perſecute him by ſtronge
nde, by ſo much as the goodes of the
ule, be better then the temporall goodes
four body, the handes doe onely hurte
e body, but the tongue doth hurte vnto
e ſoule: the handes can doe no hurte to
em that be farre of, but the tongue ſpa-
th no man, neyther farre nor nigh: the
ndes doe alwayes ſpare thoſe that be
ade, but an euill tongue ſpareth not e-
n thoſe that lye buried in their graues.

This vyce is verie dangerous, be-
uſe it is without remedye: All other
mes done vnto man eaſely receyue ſa-
faction, ſauing the harme that is recey-
d by infamie: that which is taken away
thefte from any man, may ſoone be re-
red hym agayne, but not ſo of a mans
od name impayred by an euill tongue,
althoughe that the defamer doe vnſay
t agayne, which he did ſclaunderouſlie
porte before, yet is the nature of man ſo
ch the more inclined to heare euill thé
od, that the firſt euill conceyued opi-
, will not be ſo rooted out of the minde,
that there will ſome what thereof re-
yne behynde ſtill. All euill is ſo highlie
eleued, that what good ſoeuer is after
ported of him that was before defamed,
ll ſcarſe euer get any ſufficient credite.

The prophete ſayeth: Their tongues Pſa. 139.

were

were sharpe as any adders, and the poyso
of serpentes was vnder their lippes. The
eate of the earth as serpentes doe, for the
doe alwayes mayntayne their poyson
the very baseſt and vileſt thinges that the
can espye in their neyghbours.

Dan. 2. The stone that fell from the hill, whic
Daniell speaketh of, strake the image
kinge Nabucodonozer in the feete, whic
were made of claye, it neuer lighted
the heade which was made of golde, n
the armes which were of siluer, but on t
feete which were made of earth, where
unto the murmurer may be well resem
bled, for he neuer findeth matter to tal
of, but of his neighbours defectes, and n
uer will speake worde of any vertue,
good gifte that is in any of them.

Psal. 33. The prophet Dauid asked this que
tion, saying: VVhat man is he that wol
haue lyfe, and desireth to see good daye
And becauſe that all men desired it, t
prophete sayeth immediatly in the nex
verse folowing: Keepe thy tongue fr
speaking euill, and let not thy mouth vt
any falsehoode.

God made not thy tongue of bone
nor of any orher harde substance, but
tender fleſh, becauſe thy wordes sholde
tender and sweete, and not roughe n
sharpe.

Num. 14. God did so sharpely correcte the mu
murers, that he sayed vnto Moyses: No
of you that haue murmured agaynst me

e deſert, ſhall euer enter into the lande promyſe. And ſo of ſixe hundreth thou-nd of them which came out of Egypte, eir entred into the lande of promiſe, but lie two perſons: But into our lande of romyſe which is heauen, there ſhall not e murmurer enter at all.

VHERE THERE IS MVCH *curioſitie vſed of inquiring after other mens doinges, there vvill neuer be good reſt nor quietnes, and of curioſitie doth murmuringe grovve, and deſpiſinge of our neighbour, and the curious perſon is of all men euer miſliked.*

CHAP. 23.

MY vertue had forſaken me, and the light of myne eyes is not with me, ſayth Dauid. He ſayth not here, that he had loſt his eye ſighte, but that the light of s eyes was not with hym, for that he had them abrode farre of to ſee what other n did. If thou haſt any deſire to profit in e ſeruice of God, thou muſt take greate ede, that thou makeſt not two earneſt quirie after other mens doinges. *Pſal.* 37.

And if thou deſireſt to lyue quietlie

and contentedlie, be not two curious a inquisitor after the lyues and deedes o others. Thou shalt neuer haue peace o mynde, nor tranquilitie of harte, if th doest gyue thy selfe to beholde and marke the lyues of thy neighbours. And thou lookest not well to the auoydinge this faulte, thou wilt be euill thought o of all men. Therefore as sone as the Pr phet had saide, that the light of his e was not with him, he saide by and by a in the same Psalme: My frendes and n neighbours did seperate them selues fa of from mee. And that for verie gr cause, and of good reason, for he that me leth, and is busie in other mens matters, euill thought of, and hated of all folk And his vearie frendes and kinsfolke vtterlie forsake hym. Of this fault d murmuringe growe, hereof cometh pri for he despiseth others, and knoweth hym selfe.

The riuer that ouerfloweth his ac stomed boundes, doth wash the banc that it beateth against, whereby the bac be made more cleane, and the water t washed them is made more foule & filth And euen so is it by thee, when thou go beyond thyne owne boundes, in medd with other mens matters wherewith th haste nothing to doe, thou doest de thine owne consciene, and gyuest th occasion thereby of amendmente, in much as they grow more wary and aduis

y thy wordes: they doe gayne by thy ad-
ertiſments, and doe merite by patiente
uffring of thy iniuries, where thou with
troubled ſtreame of a polluted conſci-
nce, runneſt on ſtill in thy furious courſe.

It is a greate error in any man to in-
rmeddle him ſelfe with thoſe thinges
at appertayne not vnto him: Arte thou
ther Iudge or magiſtrate, that the charge
ereof belongeth vnto thee? we muſt all
ake our reckening to God almightie of
ur owne workes, but not of other mens.
here is no marchante but will leaue his
ade, if he perceyue that he be a looſer
ereby: and thou canſt no way apply thy
lfe to any trade, that thou ſhalte eyther
yne leſſe, or looſe more, then by med-
ng with the lyues and delinges of other
en, which be not of thy charge: leaue of
d forſake ſo euill and ſo vnprofitable a
ade as ſoone as thou canſt.

Happely thou haſte neede of ſo litle
me to be beſtowed vpon thy ſelfe, that
ou haſt enough in ſtore to beſtowe on
her men: haſt thou ſo litle to doe, as
at thou canſt marke and conſider what
her men doe? In this ſhorte courſe of
y lyfe, and in ſo greate an accompte
thou haſt to make, it is halfe a maruaile,
w thou canſt finde time to buſy thy ſelfe
oute the lyues and doinges of other
en.

He that neyther careth for his owne
tle, nor taketh regard of his conſcience,

may well be at leysure to attend what other men doe. And in deede there are lightlie none that more looketh into other mens lyues, then they that make small accompte of their owne, & there is none that will be more seuere in the examyninge of other mens doinges, then they that be most licentious in their owne.

There is none so much offended at small faultes of other men, as they that commit greate faultes of their owne. And finallie no man iudgeth so euill of his neighbours, as he that liueth most lossely hym selfe.

Eccl. 29. The wise man saieth, He is in miserable estate, that goeth from house to house. VVhen the maister keepeth at home in his owne house, all that be in the house do their dueties there, but when he is gone from home, they doe what they will, and take their pleasure. VVhen reason keepeth the house, and entreth into her owne conscience, then be all the thoughtes set in good order, all the senses and affections be placed as they ought to be, but if that she goe forth of the dores, & goeth wandring abrode from house to house prying what others doe abrode, that while, be all the thoughtes of the mynd idelly occupied, & no good done at all.

Gene. 25. Esau went abrode in the fieldes and Iacob still bode at home in the house, for it is the propertie of all good folkes to keepe at home in their owne conscience

but the ydle loyterer ſtill wandreth abrode, peruſing what other doe. Be thou no examyner of other mens lyues, neither doe thou as the poore needie taylor doth, that maketh a garment for an other man, and goeth hym ſelfe naked. And if thy neigbour be nought, he muſt gyue accõpt thereof vnto God.

Thou ſhalt finde for thy ſelfe enough to doe, if thou wilt enter into thy ſelfe, conſider well thyne owne lyfe. But thou doeſt buſie thy ſelfe to much aboute many thinges as Martha did, and becauſe thou medleſt with many, thou arte much troubled. But one, is neceſſarie for thee, this one is God hym ſelfe, deale thou with hym onlie, and meddle not with to many matters, if thou doeſt entend to leade a quiet and a contented lyfe. Luc. 10.

If thou wilt taſte of the inward cõfort of the ſpirite, thou muſt miſlike with theſe outward & externall buſines of the world: And thou muſt firſt deſpiſe theſe worldly offices and dignities, which worldlie men doe ſeeke after, if thou wilt feele howe ſweete and comfortable the conuerſation of Ieſus Chriſt is.

There needes no witneſſes to proue againſt the, that thou beareſt no loue vnto God, if thou doeſt occupie thy ſelfe about ſuperfluous cares, and arte a buſie examiner of thy neighbours lyues, be readie to helpe them, in all that they haue neede of, and to ſuccour them as thou arte able, and

neuer meddle further with thē, nor seeke to knowe more of them. Loue them all and eschew all further busie doinges with them, and then will God loue thee, and all men will esteeme of thee, and so shalt thou lyue in good quietnes and contentement here in the worlde.

THOV MVST NOT BE A

rash and a rigorous iudge of thy neighbours deedes, but patientlie beare vvith them, and take them all to the best, & if any amongest them be leyd, yet despise thou hym not, cast hym not of, for thou knowvest not vvhat shall be the end of hym.

CHAP. 24.

Gal. 6. BEET euerie man beare one anothers burthen, sayth the Apostle. And thou mayest well beare with thy neighbour a fewe thinges, when God beareth with thee so many. Be not thou a cause of offence vnto thy neighbour, nor doe not thou lightlie reprehend hym for euerie small offence: thou hast enough to do for thy selfe, without intermedlinge much with thy neighbour.

ours matters.

If thou findeſt not all folkes confor-
nable to thy minde in all pointes, yet muſt
ot thou be troubleſome or greeuous to
hem in reprehending them, and findinge
ault with them. For albeit that thou arte
ood and vertuous of thy ſelfe, yet may an
ther be as good and as vertuous as thou
rte, and yet not in all pointes be like vnto
hee. If thou doeſt perceyue any imper-
fections in thy neighbours, yet oughteſt
hou to thinke that vnder them be many
ood vertues hidden, which thou knoweſt
ot of, for thou arte not a God that kno-
eth all thinges. And many good woorkes
loe men vnknowen to thee. Condemne
ot thy neighbour, neyther be thou angrie
ith hym, but calle to thyne owne memo-
ie, thyne owne weakenes, and thyne owne
innes, & euer interprete thy neighbours
eedes vnto the beſt. And when thou canſt
ot excuſe the deede it ſelfe, yet inter-
pret fauorably of the intétiõ of the deede,
which perhappes may be good, or els if
ny fault were committed, it was of igno-
ãce. And whẽ no reaſõ will allowe thee to
gyue any excuſe, neyther of the deede, nor
of the intét therof, but that thy neighbour
did treſpaſſe in the doing it, yet oughteſt
hou to thinke, that he was vehementlie
empted to the doinge of it, and that if thy
elfe had bene aſſaulted with ſo greate
emptation, thou ſholdeſt haue done much
oorſe. And gyue thankes vnto God that

thou eſcapedſt the like temptation, and with tender compaſsion, make thine earneſt prayer vnto God for thy neighbour that fell.

1. Cor. 10. The Apoſtle ſayeth: Let him that ſtandeth take heede that he fall not. If thou wilte be rigorous, and a raſhe iudge of other mens faultes, God will ſuffer thee to fall into the ſame faultes that thou condemneſt thy poore brother for, and happely into ſome greater faulte to, for the taming and ſubduing of thy pryde.

Mat. 26. S. Peter thinking him ſelfe to haue a better courage then any of his fellowes had, ſhortly after had a fowle fall. Thanke God that he hath vpholden thee with his owne hande: true perfecte holines neuer falleth into diſdayne, but into compaſſion.

The good and iuſt man, hath compaſſion vpon the ſinner, and knoweth that he may erre as well as the other did. If thou be learned or wiſe, or haue any other good gift or grace, that others doe want, doe not thou take any pryde thereof, neyther deſpiſe thou others that haue them not, but rather reprehend and finde faulte with thy ſelfe, that hauing receyued more at Gods handes then others haue, yet thou ſerueſt him and obeyeſt him leſſe then they doe. If the fauors and the commodities, and those good inſpirations which God hath gyuen vnto thee, to make thee for to ſerue him, had bene gyuen by him vnto theeues and murderers that goe wan-

ring

ringe aboute the worlde, they wolde neyther haue robbed nor haue murthered, but would happely haue serued God much better then thou doest serue him: and because that God hath bene good vnto thee, thou must not be euill vnto an other: haue alwayes an humble opinion of thy selfe, and thou shalte receyue greater fauor and more aboundant grace at Gods hande.

If thy brother doe offende thee, thou must receyue him agayne with mercie and with charity, according to the saying of the Apostle: Brethren if any of you shall be taken in any offence, you that be spirituall instruct you him amongest you, by the spirite of meekenes, considering that any of you may also be tempted. *Gal. 6.*

Consider thy selfe sayeth S. Paule, for if thou woldest consider thy selfe, and haue respecte vnto thy owne faultes, thou woldest neuer be proude, nor reprehend thy neyghbour with any greate indignation. And when thou hast cause to chasten any that is vnder thee, looke that thou doest it with pietie. VVhen thou offendest? woldest thou that God sholde straighte wayes send thee downe into hell? And if thou wilt that God shall deale mercifullie with thee, then must thou deale mercifullie also with thy neighbours. And he that will chastise other mens offences with rigor and seueritie shall neuer deserue to haue his owne offences pardoned at gods hande.

And if a man be neuer ſo bade, yet oughteſt thou not cleane to caſt hym of, becauſe thou knoweſt not, what the end of that man may be, for he that is bad to day, may to morow amend and be better. VVho wold haue thought, that the theefe *Luc. 23.* that ſpent all his lyfe tyme in robbing and ſtealing, ſholde haue made ſo good an end, as that he ſholde haue bene brought by our Sauiour hym ſelfe into perpetuall glorie? If any man had ſlayne hym, one yeare before, he had bereued hym of that happye ende of his. Howe many greate ſinners haue there bene in the worlde, that haue bene afterward bleſſed Saintes.

No man ought to be vtterlie caſt away, thoughe he be neuer ſo greate a ſinner, for becauſe he may be a Sainte at *Eſ. 59.* the laſt. The hand of God is not ſhortened, thou muſt not gyue any boundes or limits vnto his graces, nor meaſure his mercies. Thoſe happelie that thou ſeeſt nowe to haue committed greate crimes, God may chooſe to make his predeſtinates & elects of: VVhat ſhall become of men in tyme to come, that canſt not thou knowe: that which thou knoweſt, is that thou arte thy ſelfe a ſinner, and that thou arte worthie to be deſpiſed of all men, and to be condemned to hell. If thy neighbour doe offend, *1 Cor. 12* take thou heede, ſayth the Apoſtle for we be all members one of another.

It is conformable to the lawe of nature, and to all common reaſon, that one

member ſhold helpe and ſuccour another. Deſpiſe not thyne owne fleſh, ſuffer with patience thy brothers offences and neuer be thou ſcandalized or offended thereat, but contynue in thy good exercyſes of prayer and contemplation, whatſoeuer or how much ſoeuer thou ſeeſt amiſſe in other men. For the ſorowe and the paſſion that thou doeſt often receyue by theſe occaſions, doth coole thy ſoule, and taketh away the feruécie of thy ſpirite, and much harme doth the greefe that groweth of theſe exterior thinges, vnto the ſeruante of God.

Excepte thou doeſt diſcharge thy mynde of theſe vayne cares, and keepe it from wandringe abrode, thou ſhalt not much profit. But enter within thy ſelfe and haue alwayes in thy memory that thou arte a ſinner, and ſtand in feare and ſuſpicion of thy ſelfe, for thou knoweſt not whether thou arte acceptable vnto God or no, neyther if thou wert, how long thou ſhalte contynue in the good courſe that thou haſt begonne.

AS SOONE AS ANY VVICked thoughtes doe approche vnto thy mynde, they muſt ſtraight vvayes be driuen avvay and extynguiſhed, for thoughe they be neuer ſo ſmall at the firſt, yet if they doe contynue, they will grovve greater, and vvax ſtronger, vvhereby they vvill be able to drawe thee into diſtruction.

CHAP. 25.

Mich.2. *Heb. 4.*

VOE be vnto you that thinke vpon thinges vn- profitable, ſayth God. Thy thoughts muſt not be idle, nor occupied aboute any euill thinge, for euen of thy verie thoughtes ſhalt thou be aſked a reckeninge in the latter day. If men ſhold behold the vanitie of thy cogitations, what credite doeſt thou thinke that they wolde haue thee? And yet thou knowest that at the day of iudgemente the ſecretes of all hartes ſhal be laied open.

It will be a wonderfull confuſion and ſhame vnto thee, when all thy ſecret thoughtes ſhall be made manifeſt vnto the whole worlde, whereof thou arte now aſha

aſhamed to let thy cheefeſt and moſte ſecrete frendes to know any thing. If thou doeſt let euill thoughts harbour any while within thee, thou canſt not eſcape, but that thou ſhalte thereby fall into the daunger of death.

Of thoughtes firſt come wordes, and after of wordes folow deedes: Such corne as thou putteſt into the mill, ſuch meale ſhalt thou haue thence agayne: thyne imagination goeth alwayes aboute lyke the wheele of a mill, and if thou doeſt put into it good thoughtes, it will yelde thee meale agayne of good workes: but if thou doeſt put into it euill thoughtes, conformable vnto them ſhall thy workes be alſo: Of barley corne will neuer good meale come, neyther of idle thoughtes will euer come good deedes.

He that tarieth longe in anye euill thoughte, putteth him ſelfe into daunger of conſenting vnto it. The pſalme ſayeth: Happie is he that taketh the litle children, and throweth them agaynſt the ſtone. And before that thy thoughtes doe growe to any greatnes, beate them againſt that rocke, which S. Paule ſpeaketh of. The rocke (ſayeth he) is Chriſt. And if they be agreeable vnto his lawe, let them grow and increaſe, but if they be not, doe them away betyme, according to his commaundement. Kill thyne enemy when he is but yong and litle, for if thou letteſt him grow vntil he be greate, he will goe neare to kill thee

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1. *Cor.* 10

thee.

It is a wyſe mans parte to ſtand in ſome feare of his enemy, although he be yet but litle: Thy thoughtes be lyke vnto the roote of a tree, if it be greene it is good, and will cauſe the tree to bring forth fruite, but if it be drye and withered, it will bring forth no fruite at all. If the thought be good, it miniſtreth good matter vnto the will to take holde of, which being mayntayned and holpen forward with the intelligence, doth bring forth good deſires, from which good workes doe proceede.

In euill thoughtes thou muſt not abyde, for of this did God by the mouth of Ieremy the prophete complayne ſayinge. *Iher. 4.* Howe longe will this people contynue in their euill thoughtes? God doth not here finde faulte with them for that they had euill thoughtes, but becauſe they perſeuered and continued in them.

VVhen the gentiles remained amongſt the people of Iſraell, God did cleane forſake his people, & wolde not once vouchſafe to ſpeake vnto them: and ſo ſhalt thou be alſo forſaken of him, if thou wilte let euill thoughtes take vp their dwellinge with thee, God is with thee, when euill thoughtes be away from thee, but when they come once in place, he departeth quyte away from thy ſoule. Thou muſt ſhut the dore of thy conſent agaynſt them, that they may haue no reſtinge place with thee.

It

It was lawfull for the Iewes, to let the gentiles paſſe through their countrey, for thereof wolde no harme come vnto them, if they paſſed by lyke ſtraungers: but the fault is onely in ſufferinge them to tarrie and abide there. Let them paſſe by hardlie, but in no wyſe gyue them tyme to harbour with thee. VVhẽ a little ſparke of an euill thought, doth catch hold in thy mynde thou muſt not blow on it, to kyndell it withall, leſt it growe vnto a fire, that may after burne thy ſoule euerlaſtinglie in hell.

The ſilke wormes be at the firſt certayne little graynes, like vnto Muſtard ſeede, and by the caryinge of them aboute in wemens booſoms, they gather an heate, by which heate, they get lyfe. And ſo doe thoſe little graynes, come at laſt to be woormes. Beware that thou doeſt not likewyſe ſow certeine ſeedes of ſenſualitie in thy corrupted imagination, which by the heate that they doe take within thy breſt, the woorme may get lyfe, and after byte and gnawe thy conſcience. That woorme is it of which the Prophet Eſay ſpeaketh ſaying, their woorme ſhall neuer die. *Eſa. 66.*

Nouriſh not thyne euill thoughtes with the heate of worldlie loue, nor let not thy conſent yeld vnto them, leſt thou be deceyued, and ſo periſh euerlaſtinglie.

Idlenes

IDLENES DOTH CAVSE

in man diſhoneſt thoughtes, & openeth the gate vnto all vice, but the good exerciſe of vertues, doth ſhut vp the vvay of temptation, that the deuill can not get in.

CHAP. 26.

Eccl. 33. MVch euill hath idlenes taught (ſayth the wyſe man.) Aboue all thinges flie idlenes, the verie mother of vice, and the ſtepmother of all vertue. It is nothing in deede, but a verie death, and the ſepulcher of a man that is yet liuinge.

If God wolde, that man which was created in originall iuſtice and indewed with ſo many good gyftes of perfection, ſholde not lyue idlelie, thou that lyeſt now ſo compaſſed aboute with ſo many enemyes, how much haſt thou cauſe to auoyde it, and to flie away from it.

God placed Adam in Paradiſe, to the end that he ſhold labor and woorke there, and yet he for all his labor and trauaile ſuſteyned greate loſſe and harme, and thinkeſt thou to gayne by lyuing at thy owne will and pleaſure? Iob ſayth that man

5.

s borne to trauayle,as the birde is to flie, nd therefore God hath gyuen thee two andes to worke withall,as he hath gyuen he bird two winges to flie withall.

He that goeth aboute to ſhoote at ny bird,will not ſhoote at hym when he ieth,but will tarrie and expect vntill he and ſtill. So the deuill will neuer ſeeke o ſhoote at thee,or hurte thee, when thou rte occupied,but wayteth the tyme vntill hat he may finde thee idle, that he may hen ſtrike thee,with his temptations,and ake from thee the lyfe of thy ſoule.

Thou muſt therefore alwayes be occupied, that the deuill may neuer finde hee idle. The veſſell that is occupied and ull already, can conteine no more in it: & he mynde that is full occupied aboute ood thinges , cannot admit any euill houghts into it. But if the deuill doe finde vnoccupied,he will put what miſcheefe e liſt into it.

The water which contynuallie runeth, bringeth forth good fiſh, but the andinge waters, as marriſhes and lakes, oe bring forth frogges,and ſerpentes, & at fiſh that is in them is vnſauorie and angerous to eate of: And what canſt ou bring forth,if thou be idle,but foule d diſhoneſt thoughtes.

Dryue away from thee all idlenes, r if thou flieſt not away frō this plague, ou canſte not chooſe but be taken priner by a number of vices.

VVhen

1.Re. 19. VVhen Dauid was kept occupied with
2.Re.11. the continuall perſecutions of Saule, he
3.Re. 11. fell not into ſinne, as he did afterward
when he was idle at home in his owne
pallaice. And Salomon when he was occu-
pied aboute his buyldinges, offended not
God, but when his woorke was all at end,
and that he gaue hym ſelfe vnto idlenes,
he committed greate offences.

Iud. 18. The ſonnes of Dan deſtroyed the ci-
tie of Lachis, becauſe the people there
were idle and gyuen to ſlowthfullnes.

Idlenes is the nouriſher of all carnall
vyces: If thou wilte flye from idlenes,
thou ſhalte ſoone make all ſinne and vy
to famiſh in thee, for thereby thou take
away all the ſuſtenance that mayntayn
Sap. 10. it. God brought the iuſt man through th
right way, and adorned him with trauayl
ſayed the wyſe man. The way to heauen
full of trauayle and continuall occupa
ons of holines and vertuous exercyſes.

If thou dideſt but remember, that
all the tyme which thou doeſt looſe, th
muſt render a ſtrayte reckening to almigh
tie God, thou woldeſt not looſe one ho
thereof: the ſpirite of God doth ſhewe
ſelfe where it is, for it will ſuffer no idl
nes to reſt where it remayneth.

Prou. 31. Of an holy ſoule it is written: He di
not eate his bread in idlenes. VVhen th
arte idle, thou doeſt looſe the beſte thin
which thou haſt, which is tyme..

Exod. 16. Gather thy Manna together in th
cy-

ue of the Sabaoth, that thou mayeſt reſt
hen the Sabaoth day cometh, that is to
y, take paynes and trauayle whileſt thou
te in this lyfe, that thou mayeſt reſte and
ke thyne eaſe, when that greate feaſte of
ernall bliſſe cometh.

The ſlouthfull man will take no paines colde weather, he will therefore begge hen ſommer cometh. If thou wilt let this fe paſſe away in idlenes, thou ſhalt ſtarue r famyne, and be caſte away into the fire hell. *Ecc. 16.*

The idle perſons that wolde not worke re reprehended in the Goſpell. The de that lyeth idle and is not manured, ngeth forth thiſtles and thornes: and if ou doeſt not take heede of idlenes, thou ſt not chooſe but that thy harte will be l of euill thoughtes. VVhyleſt thou ly- ſt (ſayeth the Apoſtle) labor to liue well. ame not (ſaieth Ieſus Chriſt) to call thee o pleaſures, but for to labor and take yne. *Mat. 20.* *Gal. 5.*

Occupy the lande of thyne harte in od and holy exercyſes, to the intent that thou mayeſt doe good workes, and bringe forth the fruites of well deſeruinge.

OVR LORD GOD MAKETH

greater accompte of the feruor of spirit vvherevvith he is serued, then of long seruice slackelie and slovvlie performed, and therefore all good vvorkes ought to be done vvith feruor of spirit.

CHAP. 27.

Rom. 12. SERVE our Lorde (sayeth the Apostle) in feruencie of the spirite, with all carefullnes and beware of slowth. God wolde haue vs to be feruent in all our good deedes: one houre of feruente deuotion doth please God more, then an hundred houres spent in the slowe and slacke seruing of him. God maketh more accompte of the feruencie of the spirite, then of the length of the tyme.

Thou mayest in short tyme merite much, and in a long space merite very little before God. The theefe that did hange on the crosse, serued God, but a little space, but in that little tyme he merited much.

Luc. 23. The father which the gospell maketh mention of representinge God hym self when he receyued agayne his prodigall

nne made a greate ſolemne feaſt for ioye
ereof, in ſo much that his elder ſonne
s angrie at it, and compleyned to his
ther, ſaying that he had neuer done ſo
uch for hym, hauing ſerued him alwayes
thfully and obedientlie. The father did
ſtlie make ſo greate a feaſt at his ſonnes
urnynge, for that after his conuerſion
ſerued hym with that feruent and ear-
ſt affection of hart, that in a ſhorte ſpace
merited more, then his other ſonne did,
th all his longe colde and ſlowe ſeruice
many yeares.

Many yonge men that are entred in-
religion, will often merite more in a
orte ſpace, then many olde and auncient
n in much longer tyme: thou muſt not
ade vnto God thy long & thy aunciente
uice done vnto him, as that good ſonne
d vnto his father, who recorded vnto
m all that faythfull and obedient ſeruice
t he had done many yeres, for it may be,
t he which came to ſerue him but yeſ-
day, may be more acceptable vnto him,
n he which had beſtowed many yeares
his ſeruice before: for God maketh no
compte of the tyme, but he eſteemeth of
ſpirite and feruor of minde.

He that ſerueth God but coldely, is
y neere departing from him by ſinne.
d ſayeth: I wolde thou were eyther *Apo. 3.*
lde or whote, but becauſe thou arte but
ke warme, I muſt vomite thee out of my
uth. Of warmenes there be two kindes,

one

one which goeth from heate vnto colde which is nought, and the other which forsaketh the colde, and draweth towarde heate, which is good.

He that hath bene noughte, and beginneth to drawe neare vnto God, ought not to be reprehended for his warmenes but rather commended, becauſe he is coming towarde heate: but he that once was hoate, and nowe beginneth to waxe lukewarme, he is very reprehenſible, and hath neede of good aduyſe and helpe, for he declineth a pace toward the coldnes of ſinne. This is that lukewarmenes, which God almightie reprehendeth, and that verie greate reaſon, for it is not meete that thou ſholdeſt ſerue hym, or ſeeke after hym, with any lukewarme loue or affection that ſerued and ſought the out with greate feruencie of loue, and vehemente affection.

Io. 13. He bad Iudas the traitor at his laſt ſupper to make haſt with that which he went aboute, as he that had an earneſt deſire to die for vs all. And thou mayeſt be aſhamed to ſerue that maiſter, with any cold or ſlow affection, that with ſo feruēt ſpirit wold ſuffer death for thy ſake. It is very conuenient, that thou ſholdeſt vnto ſuch a maiſter as this is, offer all the ſeruice that thou canſt with moſt earneſt and burning loue toward hym.

Luc. 1. The glorious virgin mother vnto our Sauiour was verie carefull to viſite

Eliz

lizabeth in which acte of hers, thou arte
consider the feruor of her tender loue
d affection.

God commaunded that the paſchall *Exod.12.*
nbe ſhold be eaten by the Iewes in haſt,
cauſe he wold haue vs to be quicke and
igent in doinge of all good deedes, and
t in the ſeruing of hym wee ſholde not
ſlacke nor ſlowe.

Abraham ranne in haſt to receyue the *Gene.18.*
lie Angells that came vnto hym, and for
doe them ſeruice.

If thou ſholdeſt by promyſe receyue
reate ſome of money, after thou haddeſt
rformed ſuch a iourney, as ſholde be
pointed thee, thou woldeſt runne a
e, and neuer make ſtaye in any place
the way. And thou muſt remember, that
u haſt a greate iourney to make, and
tyme of thy lyfe is but ſhorte. And the
ſomewhat longe. Thy reward that is
miſed thee, beinge ſo greate, and thy
e of lyfe here ſo ſhorte, it behoueth
e to goe no ſlowe pace, nor to ſerue
d with any dull affection.

It were well for thee that thou dideſt
ceede ſwiftelie in thy courſe, ſo as
u mighteſt ſay with the Prophet. I haue *Pſa.118.*
ne (O Lord) the way of thy preceptes.
t good holy king went not forwarde
he way of God ſlowlye as thou doeſt,
ſerued him after any dull manner, as
u ſerueſt him: thou oughteſt to make
he haſt thou canſt, in doing of all good
deedes

deedes, ſo as if thou hadeſt not one houre to lyue.

A cunning Doctor of Phiſicke, reaſoning of his arte vnto his diſciples, tolde them: The lyfe is ſhorte, the arte is long and the experience is deceyuable: but he tolde them not this, becauſe that his ſcholers ſhold not ſtudie phiſicke, but becauſe they ſholde ſtudie it the more earneſtly and bynde them ſelues to it, with the greater attention, ſince the lyfe is but ſhorte and the ſcience difficulte: So oughteſt thou to be very diligente and careful to ſerue God, becauſe that the lyfe is ſhorte, and there is muche worke for thee to be done.

BEFORE THAT ANY MAN *doth bend hym ſelfe towarde any worke that apperteyneth to his ſalnation, it is good for hym to conſider the qualitie of the enterpriſe that he taketh in hande, and his owne force in performynge it, leſt he ſhold inconſideratelie beginne a thing, that he cola not goe through withall.*

CHAP. 28.

BEleeue not euery ſpirite, but proue firſte whether the ſpirite be of God or no: ſayeth S. Iohn the Apoſtle. Before that thou doeſt reſolue thy ſelfe vpon any thing, conſi- 1. Io. 4.
r firſte the worke, and what thou arte le to doe in it, and doe not aduenture y ſe fe blindlie, before thou knoweſt at thou canſt doe.

Many begynne a worke with greate uor and litle diſcretion, and in the ende oſe all their labor, for when they ſholde ing it to perfection, they haue faynted, d then haue repented them, that euer y beganne therewithall.

Looke first whether thou be able, t
perſeuer in that thou goeſt aboute, ſ
God fauoreth not thoſe woorkes that
begonne without wiſdome and good d
cretion.

Iob. 20. S. Marie Magdalene contynued fi
at the ſepulcher of our Sauiour with gr
earneſt loue and deuotion, and yet wo
not Chriſt vowcheſafe to let her tou
hym. after he had appeared vnto her: b
S. Thomas that was incredulous he co
maunded to touch hym.

Thou doeſt happelie thinke t
Chriſt did againſt iuſtice in this that
ſholde ſhew fauour vnto the vnbeleeui
diſciple, and refuſe his moſt louinge
obedient ſeruante and ſcholer. But
the reaſon, God miſliketh inconſider
and vnaduiſed deedes. S. Thomas ſa
that he wold beeleue that he was riſe
he mighte touch hym, and in this opi
he contynued firmelie, eight dayes to
ther, for the which he founde the be
fauour at Chriſtes hande: but Marie M
dalene as ſoone as ſhee ſawe our Sau
after that he was riſen ſhee ſodeynlie
uentured for to touch hym, without
ſideration at all, and therefore ſhee
worthelie put backe for her haſte.
wolde not haue vs lightelie to dete
any greate enterpriſe, but that wee
with good conſideration and diſcr
firſt bethinke vs well thereof, and
after execute it.

The bleſſed virgin Mary, mother of our Sauiour, being ſaluted by the Angell, ethought her well firſt, what the ſalutation ſholde be, and wiſely conſidered of it, fore that ſhe wolde determine to ſet wne her reſolution, and gyue anſwere that moſt holy imbaſſage. *Luc. 1.*

If thou doeſt not conſider with prunce before hande, thou muſt needes nne blindly in the darke, and then with e greater force that thou runneſt, in the ater daunger thou arte: and if thou be uowte and feruent, then haſt thou the re neede of wiſdome to direct it by. It written of the Iewes, that they were a ople without councell, and without ſdome. *Deu. 32.*

Dauid in gyuinge to lighte credite he falſe reportes of Siba, gaue an vniuſt tence againſt Miphiboſeth, which fault ers Princes and greate men doe falle o, by beleeuing ouer lightly that which old them, whereby many honeſt men ydone, before their cauſe be hearde, many a poore man ſuffereth extreeme nge, before he knowe who were cau- of his harme. *2 Re. 19.*

Nathan the Prophet erred, when he e vnaduiſed counſell vnto Dauid to ld the temple, neuer conſulting there- efore with God almightie. *2. Reg. 7.*

Our Sauiour beinge choſen to be ge in the cauſe of the adultereſſe, ſu- nded his iudgemente, for a while, wri- *Io. 8.*

tinge first with his finger in the earth.

Exod. 19. God wolde not haue vs to gyue sen-
tence, without that wee doe first loo
well vpon the matter, and as it were fe
it with our fingers. VVhen Moyses w
was the frend of God, had heard the l
mentations and complaints of the peop
he referred the matter first vnto God, a
then gaue answere hym selfe vnto t
people after.

Beleeue not lightlie, for he that
light of credite is light of mynde also.
thou be rash and hastie vpon the sodey
thou wilt be sory & repent thee at leyse

Eccl. 5. Moue not after euery winde, nor goe
Eph. 5. ter euery way. The Apostle sayth: VVa
warely and not like fooles, but like w
and ware men, least you falle into daun

Io. 13. Our Lorde saide vnto his disci
I haue gyuen you all an example, that
haue done this woorke of humilitie,
sholde you also doe the same: That
that hym selfe tooke in doinge well,
wolde he that they sholde learne to doe
hym, for euen the woorke that is mor
good of his owne nature may be made
profitable throughe want of wisdome
discrete orderinge. Thou must learne
Iesus Christ the way to woorke well
thou wilt haue thy woorkes to be acc
table vnto hym.

Gene. 22. Abraham is commended in scripe
because he did that which God co
maunded hym, with consideration
iud

dgement. God commaunded hym to ſa-
rifice his ſonne, and he for the better
erforming of that which was commaun-
ed hym, tooke hym away with hym at
ydnight, leſt his wyfe ſholde haue inter-
upted hym, and left his ſeruantes at the
ill foote, becauſe he wolde haue no im-
ediment gyuen hym, in the fulfillinge of
ods commaundement. If he had at the
irſt, when he receyued the commaunde-
nent, tolde howe he went for to ſacrifice
ym, he had bene like to haue receyued
nany impedimentes, and ſcarſe ſholde he
aue bene able without greate daunger to
aue performed that, which God had cō-
naunded hym. But he ſo wiſelie aud con-
ideratelie handeled euerie thinge that
erteyned vnto that matter, that gods cō-
naundement ſholde haue taken effect, if
God by his holie Angell, hade not made
ay thereof hym ſelfe.

In all the ſeruice that perteyneth vnto God, he looketh for a diſcreete, and an duyſed conſideration in the orderinge hereof. For althoughe that the meate be euer ſo good, yet may it not be well eaten of, before that it be ſeaſoned, as is needefull for it. And God will not receyue thy ſeruice, vn-leſſe thou doeſt ſeaſon it with the ſalte of a good conſcience, and diſ-creete vſage.

THE FEARE OF GOD

driueth away from man, all kinde of other feare, and maketh hym bolde against all force of man: but he that feareth not God, doth stande in feare of euerie thinge.

CHAP. 29.

Psal. 2. SERVE God in feare, and reioyce in him with trembling. (sayeth the prophete Dauid.) He that feareth God feareth nothing beside him, and he that feareth not God, is afrayed of all thinges.

Cain, when he had loste the feare of God, became so weake harted, and so timerous, that he sayed. Euery body that meeteth with me, will kill me. He that was of so greate courage, that he durst kill his owne brother, sodeynly became so very a coward, that he stood in feare of euery thing. Marueyle thou not hereof at all, because he that hath loste the feare of God, which gaue him strength, must needes become weake harted and feare euery thing: but contrarywyse, he that feareth God is valiante, and beside him feareth nothing.

Gene. 4.

This feare of God imboldened Moyses to goe vnto kinge Pharao, and boldly

Exod 5.

to

o bid him, to let the children of Iſraell
eparte away from him.

Elias feared God, and that made him 3. Re 18.
olde to ſay vnto kinge Achab. Thou haſt 4. Reg. 3.
roubled all Iſraell, becauſe thou haſt for-
aken God, and folowed Baalam.

The auctoritye was greate where- Act. 4.
ith Elizeus repreheded Ioram, but much
reater was that, wherewith S. Peter did
eake in the counſayle of the Iewes.
What wonderfull ſtoute anſwers did the
oly Apoſtles and Martirs gyue vnto prin-
es and kinges.

If thou doeſt feare God, thou needeſt
ot to feare any man: he is more mightie
hat defendeth thee, then he that doth
erſecute thee, how mightie ſoeuer he be.
ecauſe that thou wanteſt the feare of
od, thou arte afrayed of men, and euerie
nall infirmitie maketh thee to tremble.

The kinge that goeth warded with
is guarde of armed men aboute hym,
ndeth in no feare, and other meaner
en alſo lyue without feare, that goe well
med in the company of valiante men.
nd how ſhold theſe men then be affrayed,
at haue God for their ſafegarde? And if
e force of a guarde, doth keepe men
ithout feare: how ſhold they be affrayed,
at haue God for their ſhield & defence.

Holy Danid ſayth, God is the pro- Pſal. 26.
ctor of my lyfe, of whome ſhold I then
affrayed, God is my light and my ſalua-
on, of whome then ſhall I ſtand in awe.

Prou. 18. The wise man sayth, the wicked man flieth away, when no man persecuteth him, but the iust man is bolde like a lyon. As the worldlie men that doe euill, doe lyue full of feare and suspition, so doe good men put their truste in God, and are bolde like lions, and stand not in any feare of men.

He that feareth God, neuer feareth any man. Thou shalt haue much good (sayth Toby to his sonne) if thou wilt feare God. If thou doest not susteyne thy selfe with the feare of God, all thy buyldinge will soone goe to the grounde. The feare of God helpeth vs well, to make little accompt of the goodes of this world.

To. 4.

The marchante throughe the feare which he hath of loosinge his lyfe, is content to throwe his goodes which he so much esteemeth into the sea. And if thou feareste God, thou wilt easelie despise the goodes of the earth, for the saving of the lyfe of thy soule.

It is greate follie to lyue without the feare of God, liuinge amongest so many daungers as the Apostle maketh mention of in his Epistle to the Corithians.

VVEE MVST BE OBEDIENT

vnto the commaundementes of God, vvithout any greate seekinge to knovve the causes of them, vvee must also be content to yeld our obedience to our superiours, although they be in diuers respectes inferior vnto vs, folovvinge the example of our Sauiour, vvho vvas obedient for vs vnto the death.

CHAP. 30.

VVho is this, vnto whom both sea and wyndes be obediente? Sayed certayne saylers that talked of Iesus Christ. Here art thou taught to be obedient vnto him, vnto whom the insensible creatures be obediente: It is maruayle that man sholde not willinglie obeye him, whom the seas and wyndes obey. *Mat. 8.*

The greatest signe of true mortification, is obedience: the greatest despisinge of the world is this, to be ready for Christ to forsake wholly thyne owne will, it is the beste thinge that thou canst gyue vnto him.

Thou must not thinke much to be subiecte vnto any body that is set ouer thee,

Luc. 2. for the loue of Christ, seeing it is written of him selfe: That he was subiect vnto Ioseph, and to his Mother.

Phil. 2. Thinke not the yoke of obedience to be any greate burthen, when the Sonne of God him selfe was obediente vnto death.

If thou doest but consider how much more mightie Christ was, then they vnto whom he did obey, thou wilt not thinke it an hard thing for thee to obey them that be meaner then thy selfe. But because thou thinkest not of these things therfore thou arte greeued to be obedient vnto one that knoweth lesse then thy selfe, yet in deede it is nothinge for thee, being but a man to obey another man for gods sake, when God hym selfe became obedient vnto man for thy sake.

If it seeme a sharpe thing vnto thee, to obey him that is appoynted ruler ouer thee, yet the loue of God will conuerte all that sharpenes into sweetenes: If thou doest but annoynte the hooke of the dore with a litle oyle, when it maketh a noyse in the opening and shutting, it wolde goe easely, and make no noyse at all: and if thou doest murmure and grudge against thy gouernor, annoynte thyne harte with the holy Oyle of Gods loue, and thou wilt be well contented in silence and with all sweetnes of spirite to doe all that shall be commaunded thee.

Luc. 10. God sayeth to his holy Prelates. He that heareth you, heareth me, and he that despi-

deſpiſeth you, deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſente me. So as the prelate is here in Gods place, and that which he commaundeth thee, God commaundeth thee alſo, if it be not repugnant vnto Gods lawe, thou muſt reuerence God in him: and although that the perſon be many tymes bad, yet is his office and calling holy.

Dauid honored Saule, becauſe he was his king, and gouernor, although he knew him to be noughte and reiected of God. God ſtrake the harte of Dauid with ſome compunction, when he had done no more but cut a peece of his garment away. How is it lyke that they ſhall eſcape the chaſtiſement of God, that doe rente all their rulers garmentes in peeces, by their open murmuring and repining at them, when they be as Saule was, ſinners? Recommend thy ruler vnto God, and obey him ſimply, what which he ſhall commaunde thee. 1. Re. 24

The obedience of Abrahã is domented in ſcripture, becauſe when God promyſed hym, that many people ſholde diſcend from his ſonne Iſaacke, yet he cõmaanded him to offer him vppe to him in ſacrifice, contrarie to his former promiſe: Abraham might haue tolde hym, that he colde not fulfill his commaundement, becauſe it was contrarie to that which he had tolde hym before: but he helde his peace, and was obedient, referringe all to gods prouidẽce: for the good obedient perſon, although that

that which his ſuperiors commaundeth, doe ſeeme vnto him to be but ſome fonde thing, yet if it imply no ſinne in it, he muſt with ſilence obey thereunto, ſubduing his owne intelligence, and makinge it agreeable vnto his ſuperiours.

Thou muſt not be iudge vnto thy gouernour, nor take on thee to know the cauſe, of that which is commaunded thee, for God liketh better to haue humble obeyers in his houſe, then buſie inquirers. Be thou no curious diſputer, of that which ſhalbe commaunded thee.

Gene. 3. The begynninge of all our miſerie was Euaes curious diſputinge aboute the commaundement of God, her ſupreme gouernour. The deuill reaſoned this with her, why did God commaunde thee, that thou ſholdeſt not eate of the tree of lyfe? If ſhee had bene a good obedient perſon, ſhee wolde ſtrayght wayes haue made anſwere. I knowe well it is commaunded mee, that I ſhold not eate of it, and to me it apperteyneth not to knowe the cauſe thereof, it is my duetie to obey hym, ſince he is my God, and my creator, and it ſufficeth mee that am but a ſubiect, to knowe onely that it is the will of my ſuperiour. But when Eua went aboute to diſpute the matter at large, ſhe vtterly vndid her ſelfe.

It is a ſubiects parte to obey, and not to diſpute, and argue the cauſe why. Hold thy peace and obey, gyue no anſwere to thy aduerſarie that aſketh thee whie: for

ſ thou doeſt, thou wilte be ſoone ouer-
tome. Let thy will be all one, with thy
ſuperiours will, for thoughe the man that
cõmaundeth thee, be but of meane good-
es and capacitie, yet the thinge that he
cõmaundeth, being with good will obeyed
n thy behalfe, ſhall throughe thy obe-
ience be cauſe of much profit, and merite
nto thee. And yf thou be obediẽt, it wilbe
reate cauſe of thy quyetnes alſo. Take
way thyne owne will, that is a burthen
nd a trouble vnto thee, and reſigne it in-
o thy rulers hande, and thou ſhalte be well
aſed thereby.

It is a greate quietnes to haue charge
f nothinge: The religious men haue an
appie lyfe, when the inferiors doe lay all
he burthen of their bodely cares vpon
heir ſuperiors backes, that they may the
hyle gyue them ſelues more freely to the
eruice of God, and the workes of the ſpi-
ite: But the prelates them ſelues, that haue
he charge in their hande, can not inioye
he lyke prerogatiue and benefite. They
hat wholly addicte them ſelues to the
orlde, vnderſtand not what this meaneth,
eyther doe they taſte anye thinge what
weetenes there is in humble obedience.

They that haue not taſted, what plea-
ure it is to be obedient for Chriſtes ſake,
oe loue to be ſuperiors them ſelues, and
oe flye away from all quyetnes of ſpirite,
nd fondlie doe thinke that they ſhall
inde quyetnes in the myddeſt of all their

cares

cares and busines. The obedient person, be they onely which doe enioye the libertie and freedome of the spirite and celestiall consolation.

Many doe choose out places of consolation accordinge to their owne will, supposing to finde comfort and contentment there, but there they haue founde cleane contrarie, and haue bene much discomforted: and other good obedient persons, doe willingly goe to places voyde in them of all comfort or consolation, and yet there haue they founde comforte. But the truth is, that there is no comforte, but where God is, and God is neuer but with the obedient person.

Be thou perfectly obedient, and then be where thou wilte, and thou shalt finde comforte euerie where, because God is with thee. But if thou wilt be gouerned after thyne owne will, and wilt flie from place to place, for thy owne pleasure, beleeue me, that where thou thinkest to finde Paradise, thou shalt happelie finde hell it selfe. For there, will thyne owne will make open warre against thee, there will thy passions assault thee both day and night, and neuer suffer thee to haue rest.

Prou. 21. The wyse man saith, the obedient person shall wynne the victory. By subiecting thy selfe vnto other as thou ought'est, thou shalt make thy selfe a greate Lorde and ruler ouer all thinges.

The

THE POVERTIE VVHICH *the gospell teacheth, is vearie greate riches, for that it leadeth vs the right vvay to heauen, and gyueth vs the meanes to helpe others thether.*

CHAP. 31.

HAppie be the poore in spirite, for theirs is the kingdome of heauen: sayeth our Lorde. If any temporall prince sholde graunt vnto thee the keeping of one of his castles: a bill that were subscrybed with the kings hand were more worth vnto thee, then a greate vale of money, for vpon the sighte of the kinges hande, thou shalte haue the possession thereof delyuered thee, which thou woldest not obteyne for money. *Mat* 5.

Pouertie is the same bill assigned of God our greate kinge, by the which he hath graunted vnto the poore man Paradyce, for as much as he hath sayed him selfe: That vnto the poore man perteyneth the kingdome of God. This warrante of his is more worth for to obteyne heauen by, then all the temporall riches of the worlde. It is a moste true saying, that the poore in spirite is happie, for if he be happie

pie that nothing craueth, the rich man c
not be happie, that craueth after ma
thinges.

He that is poore in ſpirite, hath all t
he deſireth: Vnto ſuch (ſayeth Chriſt) be
longeth the kingdome of heauen. If th
rich man will haue heauen, let him goe bu
it at the poore mans houſe, for by alm
gyuen vnto him for Godes ſake, he ma
haue it: for the poore man, hath not here
onely for him ſelfe by Godes promiſ
but he may alſo bring the riche man th
ther by purchaſing of it at his hand
where he may haue it alſo verie g
cheape.

Reioyce that thou arte poore, ſin
thou arte yet ſo riche, that thou haſte n
onely the kindome of God for thy ſel
but mayeſt alſo make ſale of it, to hy
that will by almes geuinge buy it of the
yet ſhalte thou haue neuertheleſſe there
for thy ſelfe, & for thine inheritãce to
kingdome of heauen canſt thou by
meanes forgoe, excepte thou doeſt p
away from thee this greate treaſure
Euangelicall pouertie, whereby thou a
made inheritor vnto it.

Pouertie is a riches that is eaſi
kepte, for no man will ſeeke to take
away from thee. No man will goe to l
with thee for it. It is a ſure and a ſafe p
ſeſſion that no man will make clayme v
to get it from thee. Pouertie is diſch
ged cleane of that finall ſentence, whi
ſha

albe pronounced agaynſt riche men in
eſe wordes. I was hungrie, and thou *Mat. 5.*
ueſt me nothinge to eate, I was naked
d thou clothedſt me not. The poore man
at hath nothing to gyue, is not bounde
nto theſe woorkes of mercie, nor many
her woorkes of pietie.

If pouertie had not bene good, the *Luc. 2.*
ngel wolde neuer haue tolde the ſheepe-
eardes ſo particulerly, the ſeueral pointes
f Chriſtes pouertie, tellinge them how
hriſt our Sauiour was borne in a ſtall,
rapped vp in poore cloathes, and for
ant of roome, layed in a maunger. For if
man meane to ſell his houſe, he will ſhew
e byer all the commodities thereof par-
culerlie.

The Apoſtle ſayth of our Sauiour, that *2. Cor. 8.*
e made hym ſelfe poore, for to inriche
s. He was poore at his birth, in his lyfe,
nd at his death. If the onely begotten
nne of god was made poore for thy ſake,
hy arte thou aſhamed to be poore for
is ſake?

Holie pouertie is a greate riches: and
or to be perfectlie mortified, it is neceſ-
rie for thee to deſpiſe all theſe falſe
iches: and to ſequeſter thyne harte from
e diſordinate loue of them, which is vn-
oſſible for thee to doe whileſt thou haſt
hem.

Take the ſureſt way: thou ſhalt ſooner
ome vnto God, beinge poore then beinge
iche: the poore ſhepheardes came but a

litle

Luc 2. *Mat. 2.* little way of, for to adore Christ our redeemer in Bethelem, at the tyme of his birth, but the three kinges came from farre countries, a greate longe iourney, to shewe that riche men alwayes take more paynes to come vnto God, then the poore needie soules.

They which stand vpon the grounde are nearer vnto heauen, then they which doe lyue belowe in vawtes vnder the grounde: Euen so are they nearer vnto god, that haue the world vnder their feete, then the riche men which doe serue the worlde, and haue made them selues slaues vnto it.

Reioyce that thou mayest be herein a companyon vnto our maister and Sauiour Christ Iesus, who hanged on the crosse poore and naked, to the ende, that thou mayest hereafter be partaker with hym of the blessed ioyes of heauen, and enioye the riches of his celestiall treasors.

OD VVOLD HAVE VS *contynuallie to be exercifed in doinge good deedes, for vnto them that doe them in the ſtate of grace, they gayne eternall lyfe, and they doe diſpoſe them that are out of that ſtate, the ſooner to doe pennance.*

CHAP. 32.

Neuer leaue of doing well: ſayeth S. Paule. For good works doe neuer looſe their merit. If thou doeſt liue in the ſtate of grace, thou ſhalte merite eternall lyfe by them: and if ,yet ſhalte thou not fayle of ſome beni- by them. 2. *The.* 3.

The golde ſmith that maketh a peece worke, eyther of ſiluer or golde, if the rke frame not after his fantaſie, he beneth to frame it a new agayne, and loo- nothing of the ſtuffe it ſelfe, but loo- one!y the faſcion. To worke well is ayes good, for although it merite not uen by meanes of the euill ſtate, that u waſt in when thou dideſt them, yet continuall vſe of them, will make thee, r thou haſte attayned vnto the ſtate of ce, to doe them with the more eaſe.

He

He that lyueth euill and doth no good deedes, ſhall hardly after become a vertuous man: get therefore the cuſtome of doing well, that by the vſe the thing may be made eaſie.

Mat. 3. They which were baptiſed by S. Iohn Baptiſt, receiued not grace by the vertue of the baptiſme, but were the better diſpoſed after to receyue the baptiſme of Chriſt. So while thou arte in ſinne, thou neyther deſerueſt grace nor glorie, but thou doeſt get this good by the contynuall vſe of vertuous deedes, that when the tyme of grace cometh, thou mayeſt eaſelie woorke well, and therefore doe thou neuer ceaſe laboringe to doe well.

Gal. 3 The Apoſtle ſayth, let vs neuer be ſlow nor ſlacke in well doinge, for in tyme to come wee ſhall gather the fruit thereof. It is not good then to leaue the doinge of good deedes, for althoughe thou merite not heauen, by thy good deedes preſently done without the ſtate of grace, yet maye thou not faynte in the doinge of them, for the tyme will come when thou ſhalt haue chaunged the ſtate of thy lyfe, that thou wilt reioyce of the doinge of them.

Mar. 11. Chriſt paſſing by a figge tree, becauſe it had no fruyte vpon it, he curſed it, and ſtrayght way it withered away. And all be it, it was not then the tyme of bearing fruite, yet for all that he gaue it his curſe. God knoweth well that when man is in ſinne, it is not his tyme of bearinge fruyte, wher

hich be the meritorious woorkes of ernall lyfe, yet will he neuer the eſſe that ſholde doe them. This is to be vnder-ode in Chriſtes curſinge of the figge tree that tyme, that man ought neuer to be furniſhed of good deedes at any tyme.

God wolde not that any vncleane beaſt olde be offred to him in ſacrifice, and et he wolde not haue the beaſt caſt away, t commaunded to haue it ſolde away, d onely the pryce thereof offred vnto m. The workes that be wroughte in ne, out of the ſtate of grace, although at they be morally good, yet are they but ke vnto the vncleane beaſt, and God re-yueth not the worke, but onely the price ereof, being willinge that thou ſholdeſt ercyſe thy ſelfe in good workes, to the tent that by cuſtome of doing them, and the fulfilling of his commaundementes hich thou arte bounde vnto, God may cepte thoſe workes after in their due me, although that preſently thoſe works e merite nothing. *Exod. 13.*

That Doctor of the lawe, which de-aunded of Chriſt, which was the greateſt mmaundement of the lawe, although at he aſked it of him to tempt him with-l, and of an euill intent, yet in as much the demaunde was good, he deſerued it, to haue this much lighte gyuen him Godes hande, that he tolde him he was ot farre of from the kingdome of God, r although that thou meriteſt not glory, *Mar. 12.*

yet

yet doeſt thou merite temporall benefite thereby, and that the deuill hath the leſſe power to doe thee harme: therefore be good at all tymes, that thou ſholdeſt exercyſe thy ſelfe in doing of good deedes, for ſome good by them will redounde vnto thee at the laſt.

THE REWARD OF ETERnall lyfe, is not gyuen vnto them that beginne to doe well, and after leaue of agayne, but they are onely crowned with euerlaſtinge glorie which doe perſeuer therein vnto the ende.

CHAP. 33.

Mat. 10. HE that perſeuereth vnto the ende ſhalbe ſaued ſayth Ieſus Chriſt. Many beginne with vertue, but fewe attayne to the ende of it. It profiteth thee nothinge to haue begonne well, yf thou doeſt leaue it of agayne. Take away perſeuerance, and thy vertue ſhall haue no reward, nor thy good woorke any merite.

Some doe begynne woll, and for that they continue not in it, they doe not onely looſe the merite of their woorke, but alſo deſerue

ſerue to be punnyſhed.

The frendes of Iob beganne well in *Iob. 2.*
ning of hym comfort, and contynued in
euen dayes together, who becauſe that
ey perſeuered not in that good woorke,
ey deſerued punniſhement at gods hand.

The begynnynge of Saule was good: *1. Re. 10.*
t becauſe he perſeuered not therein, he
d and euill death. If thou doeſt deſpiſe
vanitie of the worlde, worldlie men
ll begynne to perſecute thee. Returne
t agayne to that which thou haſt once
t, and quyte forſaken.

Many haue had the world in contempt,
d yet becauſe they haue returned, and
ked backe to the worlde agayne, like
tts wife, that looked backe towarde So- *Gene. 19.*
me, they haue receiued their punniſhe-
nt therefore, and doe nowe burne in
ll for euer.

Many are nowe in hell, that once deſ-
ed the vanities of the worlde, but they
rſeuered not therein. And our gooſtlie
emy the deuill, careth not howe well
ou begynneſt, ſo that thou perſeuereſt
t therein. Labor to continue in the good
y wherein thou haſt begonne, and con-
ue on thy courſe, if thou doeſt thinke
wynne the victorie. Be faithfull vnto *Apoc. 2.*
y death, and thou ſhalt get the crowne of
fe.

In the border of the cheefe Prieſtes *Exod. 28.*
ſture, there were wroughte certeyne
undgernetts, which ſtoode betwixte the
litle

litle belles of golde that hange at the ſ
of the veſture. Of all the fruit that g
eth, onely the pounegarnet hath a cr
in the toppe, the which, becauſe it i
rewarde of vertue, is placed amonge g
workes, which are ſignified by the
belles of golde: they are not ſet in
higheſt parte, nor in the middeſt of
garmente, becauſe they are not gyuen
to thoſe that beginne well, nor vnto
that doe come vnto the middeſt of
worke: but they are ſet in the ende o
eſt parte of the veſture, becauſe they o
ſhall receyue the crowne, that doe co
nue vnto the later ende.

The tree that is often remoued
uer taketh any ſure rooting: and if
doeſt chaunge and alter thy courſe,
doeſt not continue in that thou haſte
begonne, thou ſhalte neuer bring forth
ny fruite of vertue: By the frequenting
good workes, and the multiplyeng of
tuous deedes, the very habite of ver
is fully grounded in thee.

Eccl. 27. Is there any thinge better then G
that thou wilte leaue the ſeruice of h
for any other thinge? Salomon ſayth,
the wiſe man perſeuereth and abideth
his wiſdome firmelie, like vnto the ſon
but the foole chaungeth ſtill lyke
moone. Be not thou moued at euery win

Gene. 15. The birdes wold haue troubled Ab
ham in the offerringe of ſacrifice to G
almightie, but Abraham wold not leaue

his ſacrifice, for any trouble that they cold gyue him. If thou doeſt gyue thy ſelfe vnto prayer, take heede that thou be not moleſted with buſie and importante cares, which will annoy thee and trouble thee, as the birdes troubled Abraham, but thou muſt dryue them away from thee, and continue earneſt in that which thou goeſt about: for what good doeth it to take great matters in hande, and bringe none of them to a good ende. Spende not all thy lyfe in beginning to doe well, for feare leſt death come vpon thee, and finde thee idle and out of the way.

In the pſalme it is written: Man paſſeth *Pſal. 38*
way lyke an image. A paynted image of a man that is made ſitting in a chayre, gyueth ſhew to the eye, as though it wolde riſe & ſtande vp, but it neuer ſtandeth, it ſeemeth as though it wolde goe, but it neuer goeth: And ſo playeth many a man that is often determining to draw toward God, but yet he goeth not to him at all, he maketh many profers of going, and yet ſtandeth ſtill when he ſholde goe. Our Lorde him ſelfe ſayeth: No man that putteth his hande to *Luc. 9.*
the plowe and looketh backe is meete for the kingdome of God.

The foure beaſtes mentioned in the *Apo. 4.*
Apocalips, neuer had reſt day nor nighte. So more oughteſt thou to take any reſte, tyll the worke that thou haſte taken in hande be at an ende.

The kyne which were yoked together,

and brought backe to the Arke from the Philistines, neuer declined neyther to the
1. Re. 6 righte hand nor to the lefte, but kept the straight way on to Bethsamies, and although that the calues which were shut vp the whyle, bleated after their dammes, yet they neuer forsooke their way, nor sought to goe back agayne, but kept on still their way that they were entred in. And synce that thou hast taken on thee to carry the yocke of our Lord, and to bear on thy backe the burthen of his most holy law thou must not goe out of the way, nor leaue yt by any meanes although that the sensuall appetites, like naturall children doe seeke to drawe thee backe agayne to the worlde. But let vertue vanquysh carnall loue, and doe thou proceede in thy iourney like one that were deafe, and gaue no eare vnto the world, but hold on thy way and gyue no answere at all neyther vnto the worlde nor to the flesh vntill thou come to Bethsamies, which is asmuch to say as the house of the sonne, which is the eternall light, and infinite clearenes, where thou shalt see God in his glorie.

OVR LORD GOD SVFFRETH *vs to be tempted dyuerſlie, that vvhen vve haue by his helpe ouercome the ſundry temptations of our ſpirituall enemy, vve may receyue the greater revvarde and glorie at gods hande.*

CHAP. 34.

MY ſonne when thou doeſt put thy ſelfe to the ſeruinge of God, prepare thy harte againſt temptation: ſayeth the wyſe man. Thou muſt not marueile that thou arte aſſaulted with temptations when thou begynneſt to ſerue God, for thyne armoure of defēce, was not beſtowed vpon thee, but to the intent that thou ſholdeſt defend thy ſelfe therewith in tyme of battayle. But if thou ſuffreſt temptations, doe not thou take any diſcomforte therein at all, for the deuill neuer tempteth thoſe that be his already. Eccl. 2.

Pharao the great king of Egypte, did perſecute the childrē of Iſrael, with more extremitie when they were readie to departe away from hym, then when he did peaceablie poſſeſſe them. Laban did neuer perſecute Iacob, but when he was goinge Exod. 5. Gene. 31.

away from hym, and so fareth our aduersarie with vs. He vexeth hym with greater stormes of temptations, that is aboute to goe from hym, and to gyue hym selfe to the seruice of God, then hym whome he is presentlie in quyet possession of:

Our Lord suffereth thee to be tépted, to the intente that he way prooue thee, & see whether thou wilt perceuer in his seruice whiche thou hast taken in hande. *Tob. 12.* The Angell sayde vnto Tobias. Because thou wert acceptable to God, it was necessarie that temptation shold trye thee. But beware that thou gyue no consent, vnto temptation. For thoughe that fire be stricke out of a flint stone by force of the steele, yet if there be no apte matter vnder it, for the fire to take holde on, it serueth to no purpose. And so thoughe that the deuill with the steele of his temptation, doe stricke vpon the stone of thy sensualitie, yet shall he neuer stricke any fire out of yt, that shall doe thee any harme. except that thou doest ioyne the consent of thy will thereunto. But yf thou be not warie and wyse, thou wilt be often deceyued, for the woolfe doth often apparell hym selfe in a Lambes skinne, the better to dissemble his malice withall, and this is the most daungerous temptation of all other. For vyces when they come apparelled with the cloathinge of vertues, beare the countenance of frendes when they be in deede our most extreeme enemyes.

The rouers on the ſea, doe alwayes carrie in their ſhippes with them, banners of peace, when they intend nothinge but warre, to make their enemies to take them for frendes, and ſo with the more eaſe and ſafetie, take them priſoners, and make them their ſlaues. The deuill doth alſo ſpreade forth the banners of ſuch vertues as Chriſtians haue in reuerēce, to the end that he may be taken for a frend amongeſt them, and ſo the eaſilier bringe them into his ſubiection. So deceyueth he many vnder the color and ſhew of vertue. He tranſfigureth hym ſe'fe into an Angell of light, and chaungeth his ſhape like as Iheroboams wyfe did, who ſoughte by the heighte of counterfeytinge her attyre, to deceyue the Prophet Abias. 3. Re. 14.

Let not thy ſelfe be caried away with euery vayne blaſte of wynde that bloweth, but make tryall firſt, and ſee whether the ſpirite be of God or noe: according to the counſayle of S. Iohn, ſaying: Beleeue not euery ſpirite, but proue whether it be of God. 1. Io. 4.

The craftes and ſubtilties of the deuill be infinite, he maketh ſhew ſometyme to ſtryke at one place, when he intendeth to hit an other: and ſome other tymes he fayneth as though he wolde runne away from a man, when he maketh a ſhorte returne agayne to finde him the more vnprouided, and ſo with more eaſe ouercome him: and if that temptation doe

ceaſe and forſake thee for a tyme, yet accompte not thy ſelfe in full aſſurance, but looke to haue him come the more fiercely vpon thee agayne, and in tyme of peace, be more vigilante and watchefull, then thou woldeſt be in the tyme of warre.

The ſhippe that ſayleth doth incurre more daungers many times when the weather is calme, then when great ſtormes doe aryſe: for in the calme, the ſaylers goe without care, and dreade no daunger, but in tyme of tempeſt they prouide for euery miſcheefe that may fall. And one of the greateſt miſcheefes that may happen to any man, is neuer to be tempted at all: and thou oughteſt neuer to thinke, that thou haſte more temptations, then when thou perceyueſt them not.

VVhen thy meate firſte entreth into thy ſtomake, the naturall heate beginneth (as it were) to make warre with thy meate vntill that the ſubſtance thereof be altered and chaunged, and if when that is diſgeſted, there be not a newe ſupplye made of more ſuſtinance agayne, for to make a new combate, then doth the ſtomacke make warre with it ſelfe, and without ſome other matter be gyuen it to worke vpon, it conſumeth it ſelfe, and killeth thee: So if there be no temptations outwardlie gyuen thee, there will happelie ſome growe within thee, that may deſtroy thee.

Be not much greeued, that thou arte tempted, perſecuted, and troubled, for then

hen will our Lord be at home with thee, o helpe thee moſt of all, except that thou oeſt fayle on thyne owne parte: and if hat temptations doe fayle thee without, hou ſhalt not fayle of moſt greeuous emptations within, which will make moſt ruell warre againſt thee.

God will that thou be tempted for hyne owne profit, for it is neceſſarie that emptations doe come, ſayth the Apoſtle, ll they that will lyue godlie in Ieſus hriſt, doe ſuffer perſecution; and none hall receyue the crowne, but he that fighteth after the lawe of the game. And howe ſhall any warre be made, except there be ſome to fight, without victorie there can be no glorie, and how ſhold there be any victorie where no warre is made. 1. Cor. 10.

GOD SENDETH VS ALvvayes *temptations to amend vs by them, and to make vs better, and that vvee may be vanquishers of them, vvhereby vvee may be made vvorthie of the glorie celestiall.*

Chap. 35.

Iac. 12

HAppie is that man which suffereth temptation, for after that he is full prooued, he shall receyue the crowne of lyfe, which God hath promysed to all those that doe loue hym. Thus sayeth the Apostle S. Iames, the tyme of temptation indureth not longe, and the reward that thou getteſt, if thou doe ouercome shall be infinite,

Thou doeſt not loue thy selfe so much as God doth loue thee, all that he doth is for thyne aduantage. God will haue thee the more to be tempted, because thou sholdeſt merite the more, temptation is gods permyssion, the deuill tempted Iob, but he had first gods licence to doe it, which if he neuer had had, he cold neuer haue bene able to haue tempted hym.

Ibi. 2.

1. Re. 18.

VVe reade in scripture that by Gods permission, the euill spirite vexed Saule

The

The deuill is sayed to be nought, because he hath an euill will to doe vs harme whom our Lorde suffreth to tempte vs, but yet no further then he will, nor then his pleasure is to gyue him leaue, so as no, man is tempted but by the suffrance of God, who more desireth our welfare, then our selues can doe: thou oughtest to take comforte by thy temptations, considering the commoditie that cometh by them.

The mariner wolde neuer venter to passe the daungerous seas, if he did but onely consider the troubles and daunger of his passage. Nether wolde the laboring man endure so much colde, or heate, but in hope onely of harueſt to gather vp the corne. And though the resisting of temptations, seeme troublesome vnto thee, yet the rewarde that thereof ensueth, might make thee bolde and encourage thee, and yet in this lyfe also thou shalt not be without spirituall comforte, by thyne hope of victorie: for in all our temptation, God alwayes seeketh our amendmente and prefermente He might well haue sente the greate floode of waters, to haue drowned the sinfull worlde withall, without gyuing any warning thereof beforehande, but because he sought the amendment of sinners, and had rather haue them to be saued then to be cast away and destroyed, therefore did he sende Noe, to gyue them warninge of it, an hundred yeares before it came. *Gene. 4 1.*

VVhen he determined to bringe the greate famine into Egipte, he gaue Pharao vnderstanding of it before, and prouided Ioseph to make prouision before hand for the safegarde of the people, which he neuer wolde haue done, if he had absolutely determined before that they sholde all haue perished by that famine: and because that our moste mercifull Lorde is always more desirous of our lyfe then of our death, and euer seeketh our amendment, therefore did he sende vnto Ninive the great citie, the prophete Ionas, to preach pennance vnto it, before he wolde vtterly subuerte the citie. Receyue chastisement at gods hand willinglie, as of a most pitifull father because that in thy punnyshement he seeketh thy profit and commoditie.

Iona. 1.

If temptations had not bene good for thy saluation, God wold neuer haue suffered thee to haue bene tempted. But he dealing most liberallie with thee, hath ordeyned many meanes for thee to worke thy saluation by, and to merite thy selfe glorie.

God dothe thee more honor in gyuinge thee temptation and tribulation, by which thou mayest merite glorie, then if he sholde gyue it thee freelie without doinge any thinge for it.

Labour to ouercome, and to be a conqueror ouer thy temptations, for the trauayle thereof is but shorte, and the merite

ite vearie greate. VVhen the kinge doth meane to aduaunce any man to honor, and to gyue hym a rewarde, he will place hym firſt in ſome charge of perill and importance.

Suſanna had neuer bene in ſuch eſtimation and reuerence amongeſt men, if ſhee had not firſt bene tempted by defamation: but ſhee ouercame her tẽptatiõ and merited both honor here in the earth, and a glorious crowne in heauen, ſo that her temptation did her more good, then harme. *Dan. 13.*

Of olde holie Toby, the ſcripture ſayth, that God ſuffered hym to be tempted, that there ſhold remayne to his poſteritie a memorie, and an example of the greate patience that he had.

PRAYER IS A SINGVLER *remedie agaynſt temptations, that ye may the better be heard of God, it behoueth it to be often, feruent, and free from all vworldlie affection.*

CHAP. 36.

PRAYE you that ye enter not
Mat. 26. into temptation, ſayeth our Lord. To the intent that thou be not ouercomen by temptation, Chriſt wolde haue thee for to pray: againſt the aſſaults
Mat. 6. of the deuill, the beſt defence is prayer, if thou takeſt God for thy ſhilde who can doe thee any harme?

Thy owne force is not ſtronge ynough to defend thee, for if thou doeſt leane vnto the truſt of thy ſelfe, and haſt confidence in thyne owne ſtrength, thou wilt
2 Cor. 3. ſuerlie be ouercomen. But gyue eare vnto the Apoſtle that ſayth, I can doe all things in hym, that is my comforter.

Our Sauiour teachinge vs how wee ſholde praye, ſaide that wee ſholde aſke of God that he wolde delyuer vs from temptation. A ſinguler meane to ouercome temptation is prayer, by the which God is called on, to be thyne helpe and defence.

VVee beinge of our ſelues but weake

nd all our ſufficencie cõminge from God, uing here enuironed with ſo much trou- le, and ſo many worldly temptations, it is ll the helpe we haue, to ſende our prayers s meſſengers vnto God, to demande ſuc- our of hym.

Prayer is a meſſenger that declareth ur neceſſitie vnto God, according to the ying of the Prophet Eſay, let my prayer (O Lorde) enter vnto thee, like a ſpeedie neſſenger. VVhich reporteth vnto God ll our neceſſities, & then aſketh remedie f all at his hande. *Eſay. 38.*

A good meſſenger ought to haue two ualities, the one to be quicke, and light, he other to be diligent in that which he goeth aboute, leſt through the meſſengers ecgligẽce the miſcheefe may falle while he meſſage is a doinge. And he that will goe lightlie, and runne a pace, muſt put f all that may be burthenous vnto him. Thy prayer can not lightlie aſcend vnto God, if thou be ouerladen with the tor- moyles and buſines of the worlde. Theſe worldlie buſines and temporall affayres, wherein thou doeſt occupy thy ſelfe, be vearie contrarie vnto prayer, and if thou wilt haue the fruyte of prayer, thou muſt flie from all temporall buſines: and it is neceſſarie for thee alſo to be fullie morti- fied, and to put from thee all worldlie conſolation. And if thou wilt gyue thy ſelfe vnto God, thou muſt doe away from thee, the vayne cares of this worlde.

The

The ſecond thinge that apperteyneth vnto a good meſſenger is to be diligent in the cauſe he goeth aboute, and to vſe a good dexteritie in delyueringe of his meſſage, and ſoliciting the ſame, and not to faynte in his ſute vntill he haue brought that to paſſe that he cometh for. And ſo muſt thy prayer be not ſlow but dilligent, not warme but feruent and fierie. And although thou be not heard at the very firſt, yet thou muſt be importunate, & perſeuer ſtill callinge, as the holie diſciples did, that continuallie perſeuered in prayer.

Act. 1.

Make meanes vnto thoſe that be in fauor with the greate kinge, that they may ſpeake vnto hym for thee, and be thy daylie interceſſors, as they vſuallie doe, that haue any ſute vnto any temporall prince. Call earneſtlie on our bleſſed ladie, the mother of God for to helpe thee, and all the holie Saintes of heauen.

Our Sauiour teacheth vs howe we ought to behaue our ſelues towarde him, in the parable of him that aſketh three loaues of breade of his frende, where he ſayeth vnto him, that if he wolde not gyue him that which he aſked of him becauſe he was a frend, yet at the leaſtewyſe, that he ſholde gyue it him becauſe of his importunitie.

Our Lorde wolde haue thee to be importunate, and doth ſtay his hand from gyuing thee that which thou demaundeſt, to make thee to perſeuer in good, and

that

that thy merite may thereby be increaſed, that ſo thou mayeſt be made worthy to receyue that which he meaneth to gyue thee, which is more then thou doeſt aſke of him: and although that God doeth knowe in all thinges our neceſſitie, yet wolde he haue vs to ſende our meſſenger of prayer vnto him, becauſe his will is, that we ſhold be delyuered from our temptations by that meanes

It is neceſſarie for thee to praye, not becauſe thou ſholdeſt make God to know that which he knewe not before, nor for that he ſholde chaunge his determination by thy prayer, but onely that by thy prayer, thou ſholdeſt vſe thoſe meanes, by which God determined to gyue thee that thing which thou deſireſt of him.

Thy prayer preſenteth vnto God thy neceſſities, it humbleth thyne harte, it deliuereth thee from euill, it moueth God to ſhewe thee fauor, and reconcyleth thy ſoule vnto him.

Prayer ouercometh and conquereth all thinges: It ouercometh men as it appeareth by Dauid, Iudith, and Iudas Machabeus, who all ouercame their enemies by prayer. It ouercame the fire when it burned not the three children that were put into the fierie fornace at Babilon. It ouercame the water, when Moyſes by prayer made the redde ſea to open and deuyde. It ouercame tyme, when Elias did thereby make it to rayne, or to leaue rayning,

1. Re. 18. *Iudi.* 13. *Mach* 15. *Dan.* 3.

as

3.Re.17 as it pleased him. It ouercame the body, when Moyses continued fortie dayes and fortie nights without eating or drincking, onely susteyned by the helpe of prayer. *Exod.*24 It ouercame death as is manifeste in Ezechias, who beinge adiudged by God his sentence to dye, did get by prayer dyuers yeares of lyfe. It ouercame the cloudes, 4.Re.20 in as much as Elias by prayer, caried the cloudes from the sea, vnto the lande. It ouercometh the heauens as appeareth by Iosua, that by prayer made the soonne and heauens to stande still and moue not, and aboue all this, prayer is of that force, and of that effecte, that it ouercame God him selfe.

Moyses prayed vnto God, and he straight wayes made answere vnto him saying. Let me alone that I may reuenge me on them. God doth here confesse that he was hol- *Exod.*32 den backe by the prayer of Moyses, since he willed him, to let him be reuenged of *Mar.*11. his people. Our Lorde sayeth: All that you doe aske in prayer, you shall obtayne.

Seeing then that prayer can so much preuayle in all troubles, afflictions, temptations, and tribulations, take it for thy sure shilde, for without it, shalte thou neuer get perfect victorie.

Euer

EVERIE THINGE DOTH *naturallie tend vnto his proper ende, and the ende for vvhich man vvas created beinge God hym ſelfe, he ought to deſpiſe all vvorldlie thinges, that mighte dravv him from the right vvay vnto hym, and onely applie hym to the exerciſe of ſuch thinges as may further hym to that ende vvhich he ſeeketh after.*

CHAP. 37.

I AM both beginning and ende: ſayeth God. The riuers doe all come forth of the ſea, and doe thether returne agayne, and all thinges doe naturally craue their proper ende, and re by nature holpen towarde it. And as God is our ſea from which we came, and he very center whereunto we tende, our ſoules by nature muſt ſeeke vnto him, and labor to come vnto him, as to the very end for which they were created. *Apoc. 1.*

Our ſoule can finde no reſting place here in this preſent lyfe, for God him ſelfe muſt be the reſt thereof, as the vttermoſt ende of all that it ſeeketh after, and the very

very cauſe of the creation thereof.

God hath made vs for the loue of him ſelfe, and therefore our harte muſt needes be vnquyet, vntill it may attayne and come vnto him. All thinges hath God created for man, and man hath he onely made for him ſelfe. It is a thinge much to be marueyled at, that all the creatures that God hath made, doe thoſe thinges, that they are created for, and onely man is a rebell vnto God, and endeuoreth not to come vnto the ende that he is ordeyned for.

God created not thee for the earth, but for heauen: he made thee not, to the ende that thou ſholdeſt ſeeke after worldly thinges, as the finall ende of thy creation, but that thou ſholdeſt onely ſeeke after him. The beaſtes of the fielde which he hath ordeyned for the earth, doe carry their heades downe, looking alwayes toward the ground: but man whom he hath created for heauen, he hath made to go ſtrayght vpright, that he may beholde heauen, vnto the which he belongeth, and toward which he dayly ſholde drawe. Be not thou to much occupied in the way thether, neyther be thou diſquieted in thy iourney hence: let not thy reaſon be confounded, with to much buſiyng thy ſelfe aboute theſe corruptible worldly thinges, but ſet thyne harte vpon the lande of the liuing, the very proper country in deede where thou mayeſt enioye thinges ſubiect

biect to any corruption, make no accõpt
theſe thinges viſible, but lift vp thyne
rt vnto things inuiſible. Labor earneſtlie
come vnto the ende that thou arte or-
yned for. VVhie did God create thee?
t onely becauſe thou ſholdeſt enioye
m. Let it be therefore thine whole ſtudie
d labor to attayne to hym as to thy moſt
ppie end.

The Prophet Dauid made his de- *Pſal. 23.*
unde, who ſhall aſcend vp into the hill
our Lord? Or who ſhall reſt in his holie
ce? He anſwered hym ſelfe agayne
ight wayes ſaying. He that hath not re-
ued his ſoule in vayne. And that thinge
lwayes receyued in vaine, which is not
rcyſed to the end, that it is ordeyned
thou ſholdeſt in vayne buy a garment,
hou woldeſt neuer weare it, and in
ne ſholdeſt thou haue a ſoule, if thou
e not therewithall doe thoſe thinges
exercyſe thoſe functions, that thy
e is created for.

God hath created for thee a memorie
thou ſholdeſt remember hym with:
vnderſtandinge that thou ſholdeſt
w him with, & a will that thou ſholdeſt
hym by. It is but meete, that ſynce
hath made thee, to the end that thou
deſt loue hym, and ſerue hym, thou
deſt ſpend theſe ſhort dayes of thyne
e exercyſe of ſuch thinges as might
ge thee vnto that glorious end, that
waſt created for.

He that hauinge a ſoule, doth lyue as though he had none, and he that occupyeth his vnderſtanding, in the applying of it to get worldly honors and riches, and beſtoweth his will in the louinge of the thinges of this worlde: ſuch a one receyueth his ſoule in vayne, becauſe God created it not for that purpoſe.

Felicitie is the laſt ende of man, and for the which all other thinges are ordayned in their due courſe. Let not the finall ende of thy trauayles be intended vnto any thing beſides God, nor doe not thou reſt vpon any earthly thing, for neyther honor, nor riches, nor knowledge, nor any thing here on the earth, can throughly quyet thee and contente thee. Take away thy harte from the loue of all worldly things and loue God onely, for whom and vnto whom thou waſt created.

Deſpiſe this preſent worlde, and thou ſhalt come vnto thy deſired ende: and finally this may ſuffice to perſwade thee for to deſpiſe the vanitie of the worlde, to know that thou waſte created for heauen. Abase not thy ſelfe ſo much as to delight thy ſelfe in theſe contemptible worldly thinges, and thou ſhalte be quyet here in this worlde for the tyme, and glorious and happie foreuer after in heauen.

HORRIBLE AND FEARE-full ſhall the day of Iudgement be, in the vvhich thou muſt render accompte of thy thoughtes, vvordes, and vvorkes, and ſhalt be iudged for them accordinge to the rigour of iuſtice.

CHAP. 38.

ENTER not into iudgement with thy ſeruante (ſayde Dauid that holie man of God.) Dauid was the ſeruante of God, and yet he deſireth hym, not to exacte ſtraight accompte of hym. The Iudgement of God ſhall come with that rigour, at holie Dauid beinge ſuch is he was, ſhold neuertheleſſe gladlie haue eſcaped? And if then, he which ſerued God, did feare his iudgemēt how much more ought we to feare it, that ſerueth ſtill the world? He ſayth enter not (O Lorde) into iudgement with thy ſeruante: what reckenynge ſhall then the ſeruātes of the world make, if the ſeruāte of God be ſo much affrayed? *Psa.142.* *1.Pet.4.* and if the iuſt man ſhall ſcarſe be ſaued, what ſhall then the poore ſinner doe.

It is a thinge to be much lamented to ſe any man lyue here all his time ſhyning

in

in honor and in vanities, and yet be
neare fallinge into ſo darke and daung-
rous a place, as that all the corners of
conſcience, and ſecretes of his hart, ſha
diligentlie ſearched and tried out by th
lighte of gods Maieſtie, ſhynynge mo
brighte therein then any torch or cand
lighte.

Sop. 1.
Dan. 5.

Balthaſar kinge of Babilon lyuing
all maner of vice, and ſatiſſying his lu
in all kynde of ſinne, had ſodeynlie vp
him the hād of gods Iuſtice, that wrote
ſentence of death againſt him ſignifyi
vnto hym, that God wold take an acco
of him, and put his ſinnes in a balance,
deuide his kingdome.

The tyme draweth veary neare,
thou muſt alſo gyue a ſtrayte accompt
all thy workes, wordes and thoughtes:
the ſecretes of thyne harte ſhall be la
open, and all thy priuie thoughtes ſh
come forth in open ſhew, for which th
arte to receyue thy punniſhment with
rigor of iuſtice: thou ſhalte not be able
deny any thinge, for thy ſinnes ſhall ly
pen agaynſt thee, and thyne owne conſc
ence ſhall be thyne accuſer: there will
no pleadinge alowed thee, before th
mightie King of glory, all thy ſinnes ſh
be put into the ballance, and all the c
cumſtances thereof ſhall be wayed, and
the beneſites which thou haſte recey
of Gods hande, and then ſhall thy k
dome be deuided, when thy body ſhall

ut into the graue, to be eaten by wormes, nd thy ſoule ſhall be ſente to hell, there o remayne for euer: Then ſhall no prayer e heard for thee, the Saintes that thou aſt wonte to call vpon, to be interceſſors or thee, will then be ſo deafe that they ill not heare thee, nor any anſwere ſhalte hou haue of them. All that then thou ſhalt e, ſhall be nothing els, but thyne angrie dge ouer thyne heade, and hell open nder thy feete: on thy righte hande ſhall e thy ſinnes that accuſe thee: on thy lefte ande the deuils that ſhall tormente thee: ithin thee ſhall thy conſcience be gnaw- g on thee, and without thee all the world n a burning fire.

If Adam for a litle meate which he oke contrary to Gods will, did ſo much eke to flie his preſence, what wilte thou e, or where wilte thou hyde thee, when od ſhall come to take an accompte of ee, and ſhall finde thee ſo full of vyces nd ſinnes? Euen as wax melteth before e fire, ſo ſhall ſinners periſhe before the reſence of God. It is written: Let the hole earth tremble before hym, and let l the inhabitãtes of the world be moued his preſence. *Gene. 3.* *Pſal. 67.* *Pſal. 32.*

It wilbe a greater punniſhement for ee to be ſeperated from the preſence of od, then to feele the ſenſible torment of ell. The Prophet Eſay ſayeth, let the wic- ed man be ſeperated, to the intent that e may not ſee the glorie of God. The *Eſ. 26.*

louers

louers of this world doe neuer knowe t
vanitie in which they doe lyue, vntill
payne hath lightened their vnderstand
and made them bewayle their greate
felicitie.

Despise thou vnfaynedly, the vani
and false shewes of this transitorie wo
and so shalt thou best escape the paine
tormente of hell hereafter.

THE PERPETVALL PAIN

of hell vvhich are prepared for
louers of these vvorldlie vanities, be
greate, so horrible, and so feareful,
the onely consideration thereof, v
sufficient occasion to hold a man
from sinne, if there vvere none other

CHAP. 39.

Apo. 18. SO much as he did glory
his pleasures, so much tor
and sorowe doe thou g
vnto him: (sayeth God. T
vanities of this world o
test thou for many cause
despise, and for to doe it the better, it
fiseth thee to knowe the greate torme
wherewith they shall be punnished.

It is written: That accordinge to the *Deu. 25.*
meaſure of thy ſinne, ſhall the meaſure of
hy ſtrypes be. If thou woldeſt but con-
ider, wherein theſe pleaſures and vani-
ies in which thou lyueſt, haue to take
nde, thou woldeſt lyue in ſome ſorow and
itternes of mynde, and of ſuch thinges
s thou nowe delighteſt in, thou woldeſt
ake ſmall comforte.

Iob ſayed in the perſon of worldly *Iob. 6.*
en: That which my ſoule abhorred, is
ow my cheefeſt foode. In this lyfe men
re loth to touch any thing, that may gyue
hem any diſpleaſure or annoyance, and
n the nexte lyfe, euery thinge will gyue
hem diſpleaſure and tormente: whereby
is to be gathered, that they which doe
yue in this lyfe in moſt delightes, ſhall in
he next lyfe finde the paynes of hell more
harpe and vehement. For looke how much
ny thinge doth gyue reſiſtance vnto his
ontrarie, ſo much is the operation of
hat thing, perceyued to be more forcible,
hich ouercometh and maiſtereth that
hich reſiſted it. Iron doth reſiſt the fire,
ore then wood doth, but when the fire
ath ouercomen the Iron, and got full do-
ynion ouer it, then is the heate of the
ron farre greater, then the heate of the
ood: So they which in this lyfe, doe feele
o ſorowe, ſhall feele in hell the more
orment, as by the contrarie agayne, the
ood men that felt here but ſmall reſt, ſhall
nde and perceyue afterward the greater

Sap. 6. pleasure and comforte. The mightie men
Apoc. 9 shall suffer mightie tormentes, they shall
Psal. 48. desire to die, and death shall flie away from them, and death shalbe their foode.

The grasse doth feede the beast that eateth thereof, and afterward it begynneth to growe agayne: Euen so shall wicked men be euer dyinge, but shall neuer be deade, and how much soeuer they be tormented by payne, yet shall their tormentes neuer make an end of them.

Consider how hardlie God will deale with his enemies, that so sharpelie handeleth his frendes in this world. The Apostle
Gal. 1. sayth, the frend of this world is an enemy vnto God. The holie Martyrs that were gods frendes suffered many cruell tormentes here. And doest thou thinke, that geuinge thy selfe to the pleasures in this world, thou shalt finde rest and ease in the next.

Iher. 22. Iheremy sayth, they against whome there was no iudgement, haue dronke of the cuppe of affliction: and doest thou looke to be accompted as innocent? No, thou shalt not be taken as innocent, but thou shalt drinke of the cuppe.

I haue sworne by my selfe, (sayth our Lord) that thou shalt be as a perpetuall wildernes, and a contynuall reproofe.

Deceyue not thy selfe, nor doe not thou thinke, that pouertie, sorow, and torment, were made for goodmen, for although that God suffereth them to

of

of them here for a tyme, yet are they not purpoſelie prouided for them. For God hath choſen out the good for his owne glorie. But theſe afflictions doe properlie apperteyne vnto thee, and are reſerued for thee, although thou doeſt now eſcape them, and they flie away from thee. *Heb. 6.*

All the tormentes that the holy Martirs ſuffered, if they were all ioyned together in one, will not be equall, nor able to countervayle one of the leaſt tormentes which the damned doe ſuffer in hell.

If God wolde not ſpare his Angells when they offended hym, how wilt thou looke to be deliuered from the fierie pit of hell priſon? Thou Capernahum that lideſt exalte thy ſelfe vp vnto the ſtarres, thou ſhalt deſcend downe into the bottome of hell. *Mat. 11.*

And if thou be afrayed to be by nighte in the darke amonge the bodies of deade men, howe wilt thou abide to be in the darke amōgeſt ſo many deade men where thou ſhalt neyther ſee ſonne, nor moone, nor ſtarre light. It is a moſt miſerable countrey to dwell in where there is continuall nighte, and neuer any day.

And if now thou canſt not ſuffer the ſighte of one deuill, how wilte thou endure then the ſighte of ſo many together? And if thou canſt not abyde to holde thy finger a litle whyle in the fire, how wilte thou abyde to tary ſo long together in hell fire, in cōpariſon of which, the fire which

thou doeſt here ſee, is but as it were a fire paynted on a wall.

If a litle greefe doe now ſeeme paynefull vnto thee, how wilt thou ſuffer all the infirmities and diſeaſes that thy body may beare? All the infirmities that mans body is here ſubiecte vnto, ſhall the damned man haue in hell, and euerie parte of a man ſhall ſuffer there greater torment, then any man can here imagine in this lyfe, and if euerie euill ſauour offend thee, and annoy thee here, how wilt thou abide the moſt lothſome and filthie ſauour of hell? If onely one bodie of a damned perſon, were layed vpon the earth, it wolde ſo corrupte the ayre with the vyle ſtynke thereof, that it wolde cauſe a vniuerſall plague ouer the whole earth.

If thou ſholdeſt be layed in a moſt ſofte and delicate bed, and haue all things miniſtred vnto thee there, that might moue thee to take delight therein, yet if thou ſholdeſt haue all this, vnder condition that thou ſholdeſt not departe out of it in fortie yeares together, but be bounde to be there all that tyme, thou woldeſt take it for an vntollerable payne and torment. How wilt thou then indure to be bounde in fierie cheynes in ſome filthie corner of hell, where thou ſhalte neuer ryſe agayne? And what can be more miſerable then to be altogether voyde of hope, & to be moſt aſſured that neuer remedie wilbe had.

Now thou that doeſt lyue here in the vani

vanities of this worlde, and doeſt ſet more by them, then by God hym ſelfe, looke about thee, & conſider with thy ſelfe, theſe bitter & ſharpe tormentes that thou mayeſt thereby be moued to doe pennance for thy ſinnes, while thou haſt tyme, and that thou mayeſt ſo deſpiſe & ſet noughte by theſe worldlie vanities, that God may delyuer thee from theſe greate infernall tormentes and perpetuall lamentations.

THE GLORIE FELICITIE *and beatitude, vvhich they get, vvhich for the loue of God doe deſpiſe the vvorlde vvith all the vanities thereof, is ſo greate and infinite, that it farre exceedeth all mans vnderſtandinge, neyther can any tongue of man expreſſe it, or declare it.*

CHAP. 40.

THESE (worldlie men) ſhall goe into euerlaſtinge tormentes, & the iuſt men ſhall goe to lyfe euerlaſtinge,

Euen as the iuſt Iudge will gyue eternall torment to thoſe that haue forſaken God, and preferred the corruptible goodes of this

world, before the euerlastinge Lorde him selfe. So vnto hym that will for gods sake despise these earthlie thinges, our Lorde will say to him, as in the gospell is mentioned. Ryse vp, thou faythfull seruant that hast in small thinges bene trustie for I will gyue thee charge ouer greater thinges.

Mat. 25.

Gene. 48. Ioseph bringing his two sonnes to his father Iacob, to receyue his blessing before he died, placed Manasses that was the elder of them on his fathers righte hande, and Ephraim that was the yonger, he set on his lefte hande, after the manner of the worlde, which alwayes gyueth honor to great men and despiseth the meaner sorte: But wyse Iacob in gyuing of his benediction vnto them, preferred the yonger, and layed his righte hande vpon him, and on the elder he layed his lefte hande. So will God doe, when he shall come to iudge the worlde: he will lay the right hande of his glory, vpon those that in this world stoode vpon the lefte hande of aduersities, and contrarywyse, will lay the lefte hande of his euerlasting punnishment on those that haue here rested them on the right hande of these worldly felicities.

The goodnes of God is great, that gyueth vnto good men so greate honors and rewardes, for so small labors and trauayls bestowed: when thou beholdest the presence of God, thou shalte haue still before thyne eyes, all that thyne harte can desire, and so many felicities, that as the Apostle

sayeth

ſayeth: The eyes haue not ſeene, nor the eares haue not heard, neyther hath it deſcended into the harte of man, what things God hath prepared for them that doe loue him. 1. Cor. 2.

It is more eaſie to tell what is wantinge, then what is abounding in the eternall felicities of heauen. He will wype away the teares from the eyes of his Saintes, and they ſhall neyther weepe nor lamente any more, for there ſhall be perfecte ioye. And there ſhall all the cauſes of our ioy be ioyned together in one. The brethren of Ioſeph reioyced, and Pharao alſo with all his whole houſeholde. But howe much more muſt thy ioy be, then theirs was, that reioyſeſt with God and all his Sayntes? Apoc. 21. Gene. 45.

If the poore birdes doe ioye at the ryſinge of the ſoonne, howe much more oughte our ſoules to reioyce, when they ſhall ſee the ſonne of Iuſtice ſo glorioufly ſhyning.

If the three wyſe men that came to ſeeke Chriſt, receyued ſo greate ioye, by the ſeeinge of the ſtarre, how much more ioye ſhall they receyue that doe beholde the glorie of the ſainctes in heauen? Mat. 2.

If Saint Iohn Baptiſt were ſo full of ioye, that he leaped in his mothers bellie at the onely hearinge of Chriſts preſence, without any ſeeinge of hym with his corporall eyes, howe much more ſhall wee reioyce, beholding hym face to face in his glorie? Luc. 1.

If the Bethſamites reioyced ſo much
1. Reg. 6. at the ſeeing of the Arke of our Lorde re-
turne home agayne, and Zacheus receyued
Luc. 9. Chriſt into his houſe with ſo much ioye,
with how much more reaſon, may wee
reioyce, by enioyinge his glorious pre-
Mat. 13. ſence, in his owne eternall tabernacle of
heauen.

If he that founde out the hidden treaſor with ſo greate ioye, did ſell all that he had, for to haue it, how much more ſhall our ſoule reioyce in finding and poſſeſſing the diuine treaſor of his glorie? If the people did ſo much reioyce when Salomon was annoynted king, that the veary earth ſhooke with the crye that they made for the ioye thereof, how much more ſhall thy ioye be to ſee the kinge of glorie ſit in the high throne of his Maieſtie?

And if God wold beſtow vpon thee but one halfe houres ioye of that infinite felicitie, thou oughteſt for it to deſpiſe a thouſand ſuch worldes as this is: howe much more then oughteſt thou with thine harte to deſpiſe theſe baſe, vyle pleaſures of this ſhorte lyfe, to gayne thereby the infinite eternall ioye of heauen.

All were it ſo that this worlde were good, and all that is in it, were greatlie to be eſteemed, and that thou ſholdeſt lyue in it a thouſand yeares, & enioye thy perfect health all that whyle, with as much honor as thou coldeſt wiſh to haue, what were all this? no better then chaffe in compa-

riſon

riſon of the moſt happie ſtate that thou ſhalte haue in heauen, by enioyinge the bleſſed preſence of God, but what is then this baſe beggerly pleaſure of this ſhorte lyfe, being ſuch as it is, to be accompted of, in reſpect of the ioyes of heauen.

That is the very true and perfecte ioye in deede, which is receyued of the creator hym ſelfe, and not that which cometh from the creature, which when thou haſte gotten, no man can take from thee agayne, in compariſon whereof, all ioye is but ſorow, all pleaſure payne, all ſweetenes bitternes, all bewtie, fowlenes and lothſumnes.

The vearie true ſubſtanciall ioyes that thou oughteſt to delight in, and take as thy finall felicitie, be theſe heauenlie and euerlaſting ioyes, which thou muſt loue, and which thou wert created for.

Set therefore before thyne eyes as the vearie true ſeruante of Ieſus Chriſt the land of the liuinge, towardes which thou arte going, and deſpiſe the vanitie of this world, that ſo thou mayeſt merite and get the heauenlie glorie, and eternall felicitie, where thou mayeſt lyue with Chriſt, and reigne with hym for euer.

The end of the third and laſt parte.

Here

HERE FOLOVVETH A table of the chapters conteyned in this booke.

Of the vanitie of the vvorld the first parte.

How to enioye God, it behoueth to contemne the vanitie of the worlde. cap. 1.

Of the quietnes and peace of hart. cap.2.

How the vanitie of the worlde is knowen by the lyfe of Christ. cap.3.

Of the vanitie of worldly thinges. cap.4.

Of the vaine end of worldly things. cap.5.

Of the consideration of the vayne end of wordlie thinges. cap.6.

Of the vanities of the iudgementes and sayinges of men. cap.7.

Of the contempte of the sayinges of men. cap.8.

Of the vanitie of prayses of men. cap.9.

Of vayne glorie. cap.10.

Of the contempt of vayne glorie. cap.11.

Of the vanitie of them that desire to be greate in this world. cap.12.

Of the vanitie of such as couet Ecclesiasticall dignities. cap.13.

Of the pilgrimage of this world. cap.14.

Of the vanitie of corporal bewtie. cap.15.

Of the vanitie of costlie garmẽts. cap.16.

Of the vanitie of noble parentage. cap.17.

Of the vanitie of temporall riches. cap. 18.
What small value temporall riches are of. cap. 19.
Of the baſenes and pouertie of earthelie riches. cap. 20.
Of the loue of earthly riches. cap. 21.
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Of the vanity of worldly laughter. cap. 23.
Of the vanitie of worldly pleaſure. cap. 24.
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Of the vanitie of worldly honor. cap. 26.
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Of the vayne and foliſhe wiſdome of the worlde. cap. 33.
Of the ſouereignetie of Chriſts wiſdome. cap. 34.
Of the vanitie and ſhortenes of mans lyfe. cap. 35.
Why God made our lyfe ſhorte. cap. 36.
Of the daungers of mans lyfe. cap. 37.
Of the vanitie of ſuch as prolonge their pennance. cap. 38.
How repentance in the houre of death is moſt commonly vnprofitable. cap. 39.
Of the vayne confidence of worldly men. cap. 40.

The end of the firſt parte.

Of the

OF THE VANITIE OF THE world.

The ſecond parte.

VVherein is conteyned howv vvicked the conditions of the vvorld are.

OF the conditions of the worlde. cap. 1.

Of the deceytes and ſnares of the worlde. cap. 2.

Of the falſehood that is in the worlde. cap. 3.

Of the falſe promyſes of the world. cap. 4.

How the worlde forgetteth her dealinge cap. 5.

The memorie of this world momentanie

God onely remembreth his ſeruãtes eternallie. cap.

How the world knoweth not her folowers. cap. 7.

Of the daunger wherein worldlie me lyue. cap. 8.

Of the careleſnes wherein wordlie me doe lyue. cap.

Of the ſlauerie of wordlie men. cap.

Of the heauie yoke of the world. cap.

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How in our afflictions wee are to rune God, and not to the world. cap.

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Of the vnquiet and carefull myndes worldlinges. cap.

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How worldly conſolations are full of bitternes. cap. 16.
Of the blindnes of worldly men. cap. 17.
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That the ſeruante of God oughte to meditate vpon death. cap. 33.
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Of Liberalitie. cap.37.
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The end of the ſecond parte.

OF THE VANITIE OF THE worlde.

The third parte.

VVhich ſhevveth vs hovv contemnynge vvorldlie vanities vvee ought to ſerue Ieſus Chriſt.

How the worlde doth not ſatiate our ſoules. cap.1.
Howe God alone doth ſatiate our ſoules and not the world. cap.2.
VVhy God doth ſatiate our ſoules and not the world. cap.3.
How perfecte contentement is founde in God alone. cap.4.
How we ought to truſt in God alone. ca.5.
Of the loue of God. cap.6.
Of the loue of our neighbour. cap.7.
Of the loue of our enemies. cap.8.
Of ſelfe loue. cap.9.
Of the denying of our ſelues. cap.10.
Of the contempt of our ſelues. cap.11.
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Of meditation and contẽplation. cap.16.
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Of Silence. cap.20.
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Of temptations. cap.34.
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Of the end whereto man is created. ca.37.
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Of the paynes of them that loue the vanitie of this worlde. cap.39.
Of the glory that they ſhall haue which deſpiſe the vanitie of the world. cap.40.

The ende of the third and laſt parte.

Laus Deo.

O felix puerpera, gloriæ lucerna,
Surge, veni, propera, domina superna
Mea terge vulnera, veniæ pincerna,
Me Christo confedera, me semper
guberna.



11 JU 62

O regina virginu, per quã luxest orta
Reparatrix hominú, felix cœli porta
Verus splendor luminum, quæso me
conforta,
Sursum ante dominum precé meam
porta.